

Chiliasto-mastix.

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Or,

**THE PROPHECIES
IN THE OLD AND NEW
TESTAMENT CONCERNING THE
KINGDOME OF OUR SAVIOUR
IESVS CHRIST,**

Vindicated from the misinterpre-
tationes of the Millenaries and specially of
Mr. Maton in his book called *Israels redemption*,

By

ALEXANDER PETRIE *Minister of the Scots*
Kirk at Rotterdam.

The epistle shewes the ground and pedigree
of the miltake.

To shew the originale of an error is a convincing of it.




AT ROTTERDAME,

Printed by Isaak VVaesbergen, at the signe of

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*To the vworthie and his beloved, the Scotcs and Englishes
of the Scots congregation at Roterdame; Alexander Petrie wisheth
constancie in the faith which wes once delivered.*

Some prophecies speak plainly of CHRIST, and can not be understood of another; Esa. 9. 6. *Vnto us a child is borne, unto us a sone is given, — his name shalbe called Wonderfull, &c.* Some ar typical or delivered with coveres of thinges signifying Christ, his offices and benefites. And of these some ar spoken of the type or thing signifying, and can be understood only of the thing signified, and some ar true both of the type and of Christ ether in the same or in a different maner, that is, some ar true of both in a proper sense; some ar true of both in a tropical or figurative sense; and some ar true of the one properly, and of the other figuratively. All these sortes ar manifest in sundrie prophecies: here I touch one for all. 2 Sam. 7. 12. *When thy dayes be fulfilled, and thou shall sleep with thy fathers, (sayth the Lord unto David) I will set up thy seed after thee, which shall proceed out of thy bowelles, & I will establish his kingdome.* This wes true in the persone of Solomon and of Christ too properly. V. 13, *He shall build an house for my name.* This wes true of Solomon in the proper acceptation of the word *house*, & figuratively of Christ, who sayd Mat. 16. 18, *Upon this rock will I build my Church.* It followes; *I will establish the throne of his kingdome for ever.* This wes not true of Solomon in respect of his persone (for he died) nether of his posteritie, from whom Iacob had foretold that the scepter should departe at the coming of Shiloh Gen. 49. 10, but of Christ it is true: for his throne is established for ever and ever Heb. 1. 8. v. 14. *I will be his father, and he shalbe my sone.* This is true of Solomon in respect of adoption, and of Christ in respect of eternal generation. Fifthly it is sayd there; *If he committe*

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iniquitie, I will chasten him with the rode of man—but my mercie shall not departe from him, as I took it from Saul. This is true of Solomon, and not of Christ (who wes free of sin) unlesse we understand his members, or their sines imputed unto him. V. 16, *Thy house and thy kingdome shalbe establisshed for ever before thee: thy throne shalbe establisshed for ever.* This can not be understood of David or Solomons house or kingdome (as experience proves now for the space of 1600 yeers and more) but of Christs house and kingdome, which shall never faile. By this one passage it is manifest, 1. how miserable ignorance it is, to expone all the prophecies after one and the same maner or in a proper sense only, 2. that the Evangelistes and Apostles exponing these prophecies in a spiritual and figurative sense, doe not wreste them, even albeit these have been fulfilled some way before; but according to the intendment of the Spirit they bring them unto CHRIST, who is the end of the lawe and scope of the Prophetes. So the promises of deliverance from Babel had their own accomplishment in the dayes of Ezra and Nehemia: but that wes not all the meaning of these prophecies, which wer in another maner and more fully performed by Christ: for this cause it is sayd Col. 1. 12, *Giving thanks unto the Father, who hes made us meet to be partakers of the inheritance of the Saintes in lichte, who hes delivered us from the power of darknes, and hes translated us into the kingdome of his deare Sone, in whom we have redemption through his blood: and Rev. 5. 9. thou hast redeemed us unto God by thy blood out of everie kinred and people and natione.* There is our Redeemer more glorious than Ezra or any other: there is our inheritance and kingdome better than Ierusalem: and there is a redemption from all nationes. Now when these prophecies ar fulfilled once in respect of the type, and againe in a more transcendent manner by Christ; If we denie what God hes done, we ar false and ungrate: and if we expect them to be fulfilled yet again in the type, it wer a worse returning than that of the Galatians c. 4. 9: (that wes unto the types of his priestly, and this unto the types of his kingly office;) and Christ is become of none effect unto us. The elect Iewes did not rest upon the Mosaical types, but all the Prophetes gave witness unto Christ, that through his name whosoever believes in him shall receive remission

remission of fines Act. 10. 43. they believed that through the grace of the Lord Iesus Christ they should be saved even as wee, Act. 15. 11: in this faith they all died, Heb. 11. 13; I say, This faith, because as faith is one in respect of the object, Eph. 4. 5, so the Apollie declares our faith by the exemple of the antientes. Neither did they rest on the promises as only earthly, but they desired a better cuntry, that is heavenly, Heb. 11. 16: and when they wer tortured, they wold not accept deliverance from their tormentes, that they might obtain a better resurrection v. 35. Wes that an earthly hope? no: they believed the redemption of their soules by the Messias Psal. 34. 22; that he wes to be wounded for their transgressions, and bruised for their iniquities, and the chastisement of their peace wes to be upon Him, and that they wer to be healed by His stripes, Esa. 53. 5. And Symeon waiting for the consolation of Israel, when he sawe Him, blessed God, and sayd, Lord now let thy servant departe in peace—for my eyes have seene thy salvation, Luk. 2. 29. He craves not longer lyf to reigne with Christ on earth, but wes content to departe, having seen the salvation of God, the light of the gentiles and glorie of Israel. And neverthelesse many Jewes sought richteousnesse by the workes of the Lawe, and not by faith, Rom. 9. 32, and they looked upon the promises with a bodily ey only, as if the Messias wer to erect an earthly Monarchie at Ierusalem: and looking thorow these spectacles they could not think that Iesus Christ is the Messias, and so they stumbled at his worldly basenesse, & being miscaried in their braines they could not see His spiritual power and benefites. After their miserable exemple others acknowledging Iesus Christ to be the promised Messias, and not considering the difference of the promises have not attained fully unto the trueth of them, and so have erred in mistaking His natures and benefites. Thus Ebion thought him to be a man and not God, as if all the promises could be performed by a man endowed with singulare grace. Cerinthus lykwise held that Christ is only a man, and because he sawe Him not sitting on the throne of David, he held that Christ is not risen from the dead as yet, but shal rise and reigne in Ierusalem 1000 yeeres, and all His subjectes shal be satisfied with all manner of pleasures in meat, drinke, marriage, festival dayes, and offer oblationes and sacrifices, Euseb. lib. 3. c. 25. Vpon this

this occasion the Apostle Iohn wrote the gospel againe, and more largely than any other of the Euangelistes speakes of Christs Godheid, his wonderfull workes, his kingdome, resurrection and his coming again, especiall that the *Sone of man* is now glorified c. 16. 33. that he *hes overcome the world* c. 16. 33. that his kingdome is not of this world, and if his kingdome wer of this world, his seruantes wold feight that he should not be delivered unto the Iewes, but now is his kingdome not from hence c. 18. 36: & of the cōdition of his subiectes he sayth, Remember the word that I sayd unto yow, the servant is not greater than the Lord: if they have persecuted mee, they will also persecute yow c. 15. 20: Verely I say unto yow, Yee shall weep and lament, and the world shall rejoyce, and you shalbe sorowfull, but your sorowe shalbe turned into joy: these thinges have I spoken unto yow, that in mee yee might have peace i. the world yow shall have tribulation, but be of good cheer c. 16. 20. 33: And of his coming again he sayth, In my Fathers house ar many mansiones—if I goe and prepare a place for you, I will come again, and receive you unto myself, that wer I am, there you may bee also c. 14. 2: now you have sorowe, but I will see you again, and your heart shal rejoyce, and your joy no man takes from you c. 16. 22. All which wordes wer written flatly aganst the errores of Cerinthus, and teach us that Christs kingdome is not an earthly kingdome, nor delayed for one or two 1000 yeeres, but now is his kingdome, now he hes overcome the world, his subiectes ar not to live on earth without persecution and sorow, and when he comes again, he will receive them with him into his Fathers mansiones, and their sorow shalbe turned into joy, that shal never be taken from them. After Cerinthus we read nixt of Papias, of whom Euseb. lib. cit. c. 39, writes thus; He reportes strange parables of our Saviour, mixed with fabulous doctrine, wher he dreameth, that the kingdome of Christ shall corporally here on earth last the space of 1000 yeeres after the resurrection of the dead: which errout (as I suppose) grew heerof, in that he received not rightly the true and mystical meaning of the Apostles, nether deeply weyed the thinges delivered of them by familiar examples: for he wes a man of smal judgement, as by his bookes plainly appeares: yet heerby he gave unto diverse Ecclesiastical persones occasion of errour, who respected his antiquitie, namely unto

Irenæus and others, if ther be any found lyk minded. Then lib. 7, c. 22 and 23, he writes of Nepos, Coracion and others in Egypt infected with this error about the yeer 250: whom Dionysius Bishop of Alexandria did convince in a synode by Demonstrations and doctrine of the holy Scripture, and did reclame them from their error. Thus he speakes ever of these opinionones as of erroures contrarie unto the holy Scriptures. After Lactantius (who lived about the yeer 320) this error wes universally abhorred, so that Hierome on Esa. l. 18, & Augustin ad Quodvultd. hæref. 8, write of it as a damned error, & we read of few or none in this opinion till in this last age it comes apace with the Anabaptistes and some English Novatoures: few write aganst it, because the argumentes ar so sillie and ridiculous, that everie understanding persone reading them, findes not only the weaknesse of the groundes, but even out of them doe gather pregnant argumentes in the contrarie. Albeit these Authores doe aggrie in the time and place of this imagined Monarchie, yet they write one aganst another in many circumstances therof, as is marked heerafter. They speak not now of feastes and sacrifices, as Cerinthus did but if they will mantaine this opinion, I see not how they can e^eject them, seing the Prophetes speak als expressely of them, as of Christs kingdome, Jer. 33. 17, *Thus sayth the Lord, David shall never want a man to sit upon the throne of the house of Israel, nether shall the priestes the Levites want a man before mee to offer burnt-offerings, and to kindle meat-offringes, and to doe sacrifice continually.* See v. 21. 22. Zech. 14. 16. 21. But that these and such other textes should be exponed spiritually, it is plaine by Mal. 1. 11: wher incense and offeringes ar not restrained unto the Iewes at Ierusalem, but made commune unto the gentiles everie where: and more plainly in the New Testament. If the Millenaries will expone with us these textes of spiritual sacrifices, they can not shew any probable reasoun, why the prophecies concerning Christs kingdome should not lykwise be exponed spiritually. And Hierome in Esa. 65, lib. 18 sayth, If we grant these wordes to be exponed carnally, let them hear the lyk promises made unto Sodome as unto Ierusalem Ezek. 16. 53. *When I shall bring again their captivity, the captivity of Sodome and her doughters, and the captivity of*
Samaritan

Samaria and her daughters, then shall I bring again the captivitie of thy captives in the midst of them — : when thy sister Sodome and her daughters shall returne — then thou and thy daughters shall returne. Wherfor (sayth Ierome) these houses [mentioned Esa. 65. 21] must be understood vertues, or the diverse mansiones beside the Father — and of such houses our Saviour speakes Mat. 7. 24, *I will liken him to a wise man, who buildes his house on a rocke.* And the Apostle sayth 2 Cor. 5. 1, *we have a building of God, an house not made with handes, eternal in the heavens.* Because we can not conceive of heaven in such maner as it is, it pleaseth God to insinuate it into our affectiones by similitudes of thinges pleasant unto us, and to teach us faith by sensible thinges: and therfor we should not rest on these borrowed wordes, but know that the thing described goes beyond the earthly similitude. I knowe, some Millenaries will take it hardly, that they are called the off-spring of Cerinthus, seing they differ from him in sundrie particulares; and some say, It's no mater, who hes sayd it before, whither Cerinthus or Swenkfeld, if it be true. I answer, Scarcely any heretike did ever renew an old heresie in all the particulares; and neverthelesse it is truely called the same heresie: and we call them so, no more than they be such: And when any opinion hes no other father nor abetoures, but heretikes, it is odious. By this historical narration, Beloved in the Lord, you may see that this doctrine is no new light reveled in this last age (as yow have heard some teach) but an old Jewish fancie and Cerinthian fable: old erroures are lyke old whoores, that is, the more to be abhorred. What I have done here, is for your good, for 1 you have heard this error preached in stead of the doctrine of Christ (albeit it was first broached by the enemies of Christ) by some of the Authoures of the Apologeticall narration for Independencie, who hade in their congregation not only Millenaries, but grosse Anabaptistes: and so their practise manifestly declares what they write obscurely in that Narration pag. 12, saying, Wee took measure of no mans holynesse by his opinion, whither adverse unto us, &c. Towit, whatsoever Noveller is welcome unto them. Their Dinah is libertie-of-conscience: their grand amunition is anarchie or no-discipline; and they call it a bondage to be tied in the faith. 2. the book of

M. Maron

M. Maton called *Israels redemption*, hes been oft put into your handes, and upon several occasiones of my declaring the trueth in this point, you have been intreated to put that book into my hand: wherfor you had need of an antidote. Peruse this plaine refutation of it: wherby (I hope) you shall see, that the reward of your serving Christ is not meat that perishes, but everlasting lyf, which the Sone of man shall give unto you, Joh. 6. 27, and that the kingdome of God comes not with observation [or wordly respect and attendance] but behold! the kingdome of God is within you, Luk. 17. 20; and as the wicked can not have hope of long immunitie from just punishment of their bodies and soules in hell, so our deliverance from the bondage of corruption, into the glorious libertie of the childeren of God, shall not be long delayed. Walk you therfor in holynesse with sinceritie and cheerfulnesse, as it becomes the heires of so great salvation, and give all diligence to make your calling and election sure: for so an entrance shalbe ministred unto you abundantly, not into an earthly Monarchie, but the everlasting kingdome of our Lord and Saviour IESUS CHRIST.

Auguste 1. 1644.



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THE PROMISES
OF
CHRISTS KINGDOME
cleared.

That Christ is alreadie come as a Prophet -- is the faith of the Christians, and the infidelitie of the Iewes: but that he shall come as a King to reigne on earth, and restore again the Monarchie of Israel, is the faith of the Iewes, and infidelitie of Christians. Ans. 1. What newe spirit is this? whither be such persones Iewes or Christians? they oppose themselves unto all Iewes and Christians. 2. Whither doe they understand the differences twixt Iewes and Christians? It wes never yet heard, that the Iewes doe believe, that Christ Iesus shall come as a King: they sayd, away with him; wee will not have him to reigne over us. They say, that the Messias shall come, but they speak not of his coming twyce or thrice: look all the Iewish Rabbies, and ask them who ar alive: they will say, but once: This conceit of Christs coming to reigne on earth, is neither Christian nor Iewish, seing Christians believe not such a coming, nor doe the Iewes believe in Christ: and therfor it is abhorred of all Christians and Iews; so far ar they both from embracing it. *Pag. 2.* and yet (with submission to impartial judgements be it spoken) I find not more voices for the one than for the other. Ans. Who ar these impartial

partial judgements? on the one side at Christianes, and on the other at Iewes: it may be, that he submittes unto Turkes: but the Turkes believe, that Christ is come, and will not say, that he will come again. These impartial judgements then must be heathenes. 2. If the Millenaries find not more voices for the one than for the other, it is no meruell: any who has the jaundies findes everie thing yallow, and who have an ague findes everie meat and drink bitter; not that everie thing is such, but their senses are distempered: another who hath not distempered senses findes in the same things a diversitie of colour and relish. 2. Why doubt they here, whether there be more voices for the one than for the other, seeing afterwards it is sayd pag. 50, as all the Prophetes speak of no thing more so they have nothing (which can be applied to our Saviours second coming as a comfortable effect so generally foreshewne) but this. Any who is not distempered in brains may see the ground of this monarchie verie unsure, to wit, a meer quere: the disciples asked him, Lord wilt thou at this time restore the kingdome of Israel? a querie neither affirmeth nor denieth; and nevertheles how great a kingdome is built on it! If they can find a surer ground, why will they not chose it for their text? better they have not, and therfor they must be doing with this, *Pag. ead.* The subject comprehendes in it two assertions 1. that the kingdome of the Iewes shall be restored again unto them. 2. That our Saviour at his coming shall restore it. Ans. The querie comprehendes neither of the two, because (as I said) it affirms nothing. And the asked matter comprehendes them not; not the first, because it is of the kingdome of Israel, and not of the Iewes: and as all are not Israelites, who are of Israel Rom. 4. 6. so neither are they all Israelites or the children of God who are of Israel according to the flesh, but the children of the promise are counted for the seed: therfor the kingdome of Israel mentioned there may be another than the kingdome of the Iewes. Nether is the other assertion comprehended in the question, because it asks not of his second or third coming, but of now: Will thou now restore the kingdome. *Pag. 3* So evidently doe these wordes expresse an earthly kingdome (*I mean a kingdome only to be held on earth*)

earth) that no expositor which I have met wit doth denie it: And therfor seing they could not, but embrace the sense, mee thinkes, they should not so rashly have rejected the consequence. Ans. Mee thinkes, you speake nonsense. Many expositores expone these wordes otherwise: seek and you shall find. 2. Why may we not think, that the Apostles meand as Simeon did Luk. 2. 30. 31. 32. or as the repenting thief did Luk. 23. 42. or as Christ did v. 43. certainly these did not mean of an earthly monarchie: nether is there any word in this text shewing that they meand otherwise. 3. Albeit no expositor wold denie, that the Apostles did understand an earthly kingdome, yet it followes not, They thought so, therfor it shalbe so, No more than it followes, The Apostles did not (for a time) believe the calling of the gentiles Act. 11. 3. therfor the gentiles ar not called. Bot the consequence hes reasons, sayth he, wherof the first two ar topical and by way of probabilitie pag. 5. When the authour sayth, The reasons ar probable, and I may say, childish: will any Christian change his faith for them? certane faith should have sure groundes, lest the wind of tentation blowe it away: and therfor I might leave these probabilities as not worthie of reading or answer: nevertheless consider them. Pag. 3 First because the authours of this demand wer not babes either in yeers or understanding, bot the Apostles themselves: men who had followed our Saviour --- men to whom he had shewed himself after his passion --- and speaking to them of the thinges pertaining unto the kingdom of God. And yet that these men should now at their last conference with him be mistaken in a mater of such importance -- is (as I believe, and as I think, you will all say) a thing altogether unlykly. Ans. 1. It is unlykly they could be mistaken, and therfor it is lykly, that they understood of the true kingdom of Israel, as Christ did. 2 And nevertheless seing after that last conference they wer mistaken in a mater of great evidence so many tymes foretold, as the calling of the gentiles; it is not unlykly that before Christs ascension they might been miscaried with that opinion of the Iewish monarchie, which was not a new opinion invented nor vented by the Apostles. Pag. 4. A second reason which makes mee distaste the censure here

cast on our Apostles, is because our Saviours answer is alleged as a sufficient ground for it, whereas it will appear even to a weak judgement, by that his answer the Apostles opinion is as much established, as their curiositie is reprehended &c. *Ans.* This cause is a mistaking, as if the question wer granted: for albeit they did mean so, yet Christs wordes have nothing of that point, but only taxeth the disciples of their curiositie: and therfor the partaphrase following in this reason is vain. *Pag. 4.* Another reason which makes for our Apostles is th: answer our Saviour gave to the sones of Zebedee, when they besought him, that they might sit one on his right-hand, and the other on his left in his kingdome, or as Mark paraphraseth it, in his glorie, I know not what ye ask, sayes he: this reproof, you will grant, goes nearer to the quick, than that before used to the Apostles; and yet if yee mark what followes, you shall find that the mater of th: petition is allowed of, and only the motives thereof condemned --- and therfor seing this is all, that these two wer rebooked for, by such a sharp reply, how can we mistrust, that more than this should be included in a milder answer? *Ans.* These two spak of Christs kingdome in his glorie: and therfor we may justly think, that they meaned of his greatest glorie or of his kingdome in heaven; and not of an earthly kingdome, as if Christ in his answer had spoken of an earthly kingdome, how wes it not in his power to choise his princes in that kingdome? and seing they wer only taxed for their ambition & unadvisednesse concerning the glorious kingdome of Christ, and the Apostles wer taxed for their curiositie concerning the particulare time of that kingdome, how shall we mistrust that they understood any other kingdome. *Pag. 5* That which seemes to me clearly to quite our Apostles from error, though not from oblivion: from error (I say) in the subject, though not in the circumstance; in the thing demanded, though not in the season of its performance, is, because I find my text to be a lesson read to them by our Saviour before his passion. For speaking of the destruction of the Jewes, they shall fall (sayd he) by the edge of the sword --- *Luk. 21. 24. and v. 28.* having before shewne what signes should immediatly foregoe his appearing, he left them this cordial, *When these thinges beginne to come to passe, then look up and lift*

lift up your heades for your redemption drawes nigh. Behold here, the casting away of Gods people for a time, which we see at this day verified, and their receiving again for ever, which shall at last certainly come to passe, as plainly foretold, the redemption (I say) not only of their soules,--but consequently of their bodies too, from their general captivitie to the repossessing of their countrie by a miraculous deliverance: for if no more should be meant by the word Redemption, but the meer conversion of the Jewes in these places wher now they live, it can not be conceived why this action should be accompanied with such wonderfull tokens and perplexities of all nationes, as is here mentioned. &c. Ans. Who being right in his witt will learne of that one word Redemption, that the Jewes shall have an earthly kingdome over all nationes? Our Saviour is not speaking there of an earthly kingdome, nor of the Jewes conversion, but as he speakes and expones himself v. 31. knowe yee that the kingdom of God is nigh at hand and this is a matter of greater encouragement than any earthly kingdome can be unto spiritually mynded persones: and therfor when they wrestle against the understanding of the Jewes conversion in these wordes, they feight against their own fantasies. Now if they can not find clearer textes in the New Te. for this earthly monarchie, everie understanding Christian will reject the misapplying of the prophetes, seing everie ground of faith is reveled more clearly in the New T. than in the old. Nevertheless let us hear the particulare proofes, *Pag. 6 The first is Mic. 5. 13. What I pray, is meant hereby smiting the Iudge of Israel, but the crucifying of Christ? --- and what by untill the time that she that travelleth hath brought forth, but the whol time of the surrogated gentiles vocation? And on the margine he sayth for proof; To this interpretation of the prophecie (suited so well with our Saviours sufferings) the verie next verse, which shewes the place wher Christ the ruler of Israel should be borne, doeth to my thinking directly lead us.* Ans. To the thinking of any judicious reader the wordes of the same verse may lead us unto another interpretation: for he is speaking there not of the doinges of the Jewes, but of their enemies, whom he calleth doughter of troupes and he shewes what these enemies shall doe, they shall gather themselves in troupes and

The promises of Christs

and lay siege against us (sayth the prophet) that is, the Iewes, and they shall smite the Iudge of Israel upon the cheek: which is a proverbial phrase, as ps. 3. 8, and signifieth to intreate shamefully. Now seeing the prophet speakes thereof the enemies laying siege against the Iewes, and smiting their Iudge, these wordes can not be understood of the smiting of Christ, albeit it be true, that the Iewes did smite him: in the second v. he conforteth the Iewes against the fear of that calamitie, with a promise of a more powerfull Ruler. Then by her that travellet v. 3. the same prophet gives us to understand another thing, than the calling of the gentiles; c. 4. 10, Be in paine, and labour to bring furth O doughter of Sion lyk a woman in travell. And who may not think that the same prophet repeting the same wordes in the same propheticke understandeth the same persones? that is, the Iewes and not the gentiles, unles we understand the doughter of Sion spiritually. And therfor this exposition not aggrieving with the text, all that followes upon it hes no ground in this text. 3 it is sayd v. 3 Then the remnant of his brethren shall returne unto the children of Israel; here the children of Israel ar distinguished from his brethren, and the brethren ar sayd to returne: which is a plain interpretation, that the prophet there speakes not of the Iewish monarchie, bot that the gentiles shall adjoyne themselves unto the Church of God, as they be called the brethren of Christ Heb. 2. 11. 12. Pag. 7. And this the next verse does confirme, which telleth us that at the tyme of this returne, he (that is, the Iudge of Israel before spoken of) shall stand and feed or rule in the strength of the Lord his God, and they that is, the Iewes shall abide: for now (that is, at this coming of our Saviour) he shalbee (not as when he took our nature upon him, of no forme nor comelinesse, a man despised and rejected of men --- bot he shalbe) great unto the endes of the earth, that is, over all the world &c. Ans. 1. he is the ruler of Israel, mentioned v. 2. and not the Iudge mentioned. v. 1. 2. They, ar not the Jewes, bot rather the brethren of whose returne he spake in the wordes immediatly preceding. 3 Now signifieth not the tyme of Christs second coming, bot the time of the abiding or of the Christianes constant persevering in the faith: and in this sense is our Saviour
great

great over all the world, seeing all the gentiles prayse him, and all people doe laude him, as it is written Rom. 15. 10. 11: bot at his second coming men shall not build a throne to him, bot he shall judge the quick and the dead. 2 Tim. 4. 1.

Tag. cad. Another prophetic much lyk unto this Amo. 9. 8. 9. 10. 11. Now although this prophetic took effect on the ten tribes at their transportation ---; yet who is able to maintain, that it was fulfilled on the other two (for not the house of Ioseph, nor the house of Iudah only, bot the house of Iacob wholly, is here spoken of: and why els is the tabernacle of David afterwards exprest, as a prime agent in the restauration, if it was not before included as a succeeding patient in the dispersion of Israel?) who then (I say) is able to maintaine, that this prophetic was fulfilled on Iudah and Benjamin, untill their overthrow by the Romane emperor Vespasian, ever since which time they also remain forsaken, scattered and despised captives? yea who dares affirme it, when God has sayd, that at their returne from this universal captivitie, he will so plant them in their land, that they shall no more be pulled out of it, which yet should not be true if it had been spoken of any deliverance before our Saviours coming to suffer. Ans. It is a lyk ground for such a kingdome: 1 how can it be denied, that the house of Iudah was destroyed, when their kinges and people were caried out of their land? 2 how can the tabernacle of David be called a prime agent in the restauration? it is sayd, I will raise up the tabernacle of David; and not, The tabernacle of David shall raise up: it is a patient, and not an agent; and none denyeth that it is included in the dispersion of Israel: and therfor that part of the prophetic was, fulfilled even before the overthrow by the Romane Emperoure, and so before that overthrowe was it restored againe, and afterwards also were they scattered. Bot that promise of restauration is not of the house of Iudah, bot of the people of Israel v. 14: and who these be, we have a sufficient interpreter Act. 15. 16. wher the Apostle James expones these wordes of the enlarging Christs kingdome by the calling of the gentiles, which was begun at that tyme by the preaching of the Apostle: And Ro. Stephanus in his notes on this text of Amos sayth, Almost all the Hebrewes doe consent that this is

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meant of the tyme of Messias, and especially of the calling of the gentiles : and by bodilie houses and benefites the prophet understands spirituall: and these who ar begotten unto this lively hope ar keepest most savely throgh faith unto salvation, 1 Pet. 1. 5: so that the gates of hell shal not prevail against them Mat. 16. 18. Wheras it is asked, Who dares affirme it: Zacharias hes not spared to affirme it Luk. 1. 68, saying, Blissed be the Lord God of Israel, for he hes visited and redcemed his people, and hes raised up an horne of salvation in the house of David his servant as he spak by the mouth of his holy prophetes &c. Dare any Millenarie contradict this testimonie? And here for understanding this and such other prophecies I adde these undouted rules 1 The land of Canaan wes a type of the kingdom of Christ: and so wes Ierusalem and Sion: and because these wer types of this kingdome, so glorious thinges wer spoken of them Ps. 46. 4. 5, and 48. 1. 2. and 87. 1. 2. 3. 5: Which textes ar more savely understood of Christs kingdome than of that earthly Ierusalem and Sion: yea verie hardly can they be understood of them. 2 As the priestes wer types of Christ in respect of his, priestly office, so wer the kinges of his kingly: and therfor as the kinges wer anointed, so Christ is called David, Eze. 34. 23. (which is expounded Ioh. 10. 11.) and wes typified by Solomon Ps. 45. And he is sayd to site on the throne of David, and not of Nebuchadnezar or of any other, because thir kingdomes wer cursed kingdomes, and wer not established on righteousness and knowledge of the true God, as Davids throne wes: and for this cause when he is sayd to site on the throne of David, it is not to be understood that he hade or shall have the same earthly throne of David, bot that whch wes typified: so Mat. 2. he is called a Nazarite, not that he did use their rites and customes (for he drank wine, and they did not) bot because he wes typified by the Nazarite Samson: for he slewe more by his death than by his lyf, and wes severed from all sin and pollution. 3 It is usual in the Scriptures to name the type, and understand the thing signified by the type. And therfor as it is sayd Heb. 8. 2, Christ is a Minister of the sanctuary and of the true Tabernacle, that

that is , of that which truly was signified by the Tabernacle : so he may be sayd the true David, and his throne the true throne of David, and his kingdom the true Jerusalem and the true Sion.

4 As Christ is sayd to be the lambe of God slaine from the beginning of the world Revel. 13. 8, not only in the decree of God, but by vertue and efficacie, seing by vertue of his blood (at that tyme to be shed) wer Adam and Abel reconciled unto God, and delivered from the power of Satan: So Christs kingdome began then : for in Christ Adam , Abel and we ar one bodie and members of the same kingdome , howbeit in extent and largenesse it did most flourish and appear since the incarnation , in which respect it is sayd to begin at or after his incarnation.

5 The promise made to Abraham Gen, 13. 16 , I will make thy seed as the dust of the earth: and c. 15. 5, look towards heaven, and tell the starres if thou be able to number them , and so shall thy seed be, These promises (I say) ar not to be understood of the children of Abraham, according to the flesh, but as they ar expounded Rom. 4. 15 , not of that only which is of the lawe, but of them who ar of the faith of Abraham , which is the father of us all, as it is written, I have made thee a father of many nationes; and Gal. 3. 28, ther is nether Iewe nor Griek , nether bonde nor free , nether male nor female, for yee ar all one in Christ Iesus : and if ye be Christs, then ar yee Abraham's seed, and heires according to the promise. And therfor the promises made unto the children of Abraham, Isaak and Iacob ar not to be restricted unto the Iewes according to the flesh, (as the Iewes and Millenaries expone all these promises) but of the faithfull. And hither belongeth that distinction of the Iewes Rom. 2. 28 , he is not a Iewe, who is one outwardly , neither is that circumcision which is outward in the flesh , but he is a Iewe , who is one inwardly, and circumcision is that of the heart, in the spirit. And of such inwardly Iews must the promises be understood (at least, in part) that mak mention of Iudah. And therfor it is a great mistaking of the prophecies , if we shall still make an opposition twixt Iewes and gentiles : believing gentiles ar true Iewes (as we see, they ar called in the New Testament) and unbelieving

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Jewes

Iewes ar gentiles, and so ar called Isa. 1. 4. and elswher & All th^e prophecies cannot be understood of the church on earth only: but of both togeder, or partly of the one, and partly of the other: and partly of both: and so prudence must be had in the application of the promises. Yea and ther is a gradual performance of them, and the accomplishment of them is in severall pointes of time, so much as shall give content to Gods children, yet alwayes leading to a further and further performance. As for example, God shewed mercie to these Israelites when they wer in captivity: he brought them home again: they wer a poor and afflicted people, and wer much bettered by their bondage: ther wes a degrie of performance. Ther wes another degrie in Christs tyme, when he joyned the gentiles to them, and both made one church. But when it is sayd, The remnant shall doe none iniquitie, and a deceitfull tongue shall not be found in their mouth; Zeph. 3. 13: These promises shall have their tyme, when the people shalbe more thorowly purged: and certainly the full accomplishment shalbe at the day of judgement, and so long as we ar in this lyf, we ar under an imperfecte and unperformed estate. 7 Here that general rule is also to be remembred, When the wordes of Scripture being properly taken, teach any thing contrarie to the analogie of faith or honestie of maners, or any thing frivolous that belongeth nothing to godlynesse, or dissonant from the scope of the text, or contrarie unto other cleare textes of the same purpose: these wordes must be expounded figuratively, and a figurative sense is the literal or primarily intended sense of these wordes. And contrarily unto this rule the Iewes and others expone the descriptions & prophecies of the glorie and power of Christ and his church after an earthly manner, and so straying from the true meaning, they transforme his spiritual kingdome into an earthly and temporarie: which as it is ungodly, so it is repugnant unto Scripture testifying plainly, that his church is all glorious within and not of this world: and therfor these comparisones that ar taken from earthly kingdomes, must be understood figuratively and in a spiritual sense, at least it must be diligently observed what portion of everie passage is to be under-

understood properly, and what figuratively, seing many tymes that which is spoken figuratively, is expounded by the wordes preceding or following, and all figurative speeches have some tokens of the use, unto which they are directed, or another text may be found wher the same matter is more clearly handled.

These general rules being premitted, it shalbe the easier to expone all the promises of Christs kingdome: and especially that text Amo. 9. 15. They shall no more be pulled out of their land, which I have given them, sayth the Lord thy God. For these wordes may be cleared, by the wordes of Iere. 4. 1. If thou wilt put away thy abominations out of my sight, then thou shalt not remove. Wher we have the same promise, but expressed with a condition: and it is usual in the Scriptures that earthly promises are expressed somtyme with a condition, and somtymes without it, but alwayes are understood conditionally. 2 by the acceptiōnes of the word *land*: which as it is not alwayes expounded of the earth, so somtymes it is put for the grave, as Iob 10. 21, the land of darknesse and shadow of death, and for the heaven: Ps. 27. 13. I had fainted, unless I had believed to see the Lord in the land of the living. And especially that land was a type of the kingdome of Christ (as is sayd in the first rule) and of the true inheritance of the saintes, and true gift of God Deut. 4. 1. 38. And so whither the word *land* be taken properly or typically, the promise is manifestly true both before and after the coming of Christ to suffer, for they were brought againe into their land, and they who were brought were not pulled out of their land, and they are planted in their true land, whence they shall no more be pulled out: and heerby the large note on the margine of page 9 is frustrated.

Page 9. The next prophesie shalbe that of Ioe. 2. 28. 31. and 2. 14. 15. Ans. The Apostle Peter not only makes use of these wordes, but expones them, and shewes the accomplishment of them in some degree (as it is sayd in the sixte rule before) for Act. 2. 16. he sayth, This is that which was spoken by the prophet Ioe. And it shall come to passe in the last dayes &c. And v. 22. Yee men of Israel hear these wordes, Iesus of Nazareth a man

approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as yee yourselves knowe. *Inst. 1. I am not ignorant, that the darkning of the Sun and Moone is somtymes taken allegorically, and by way of attestation: but that therfor it should be so understood heer, it does not follow: for wher it is figuratively applied, it signifieth the judgement it self--: but wher it is literally used, it is put only for a signe of an eminent destruction, which shall suddenly follow it, as the great and terrible day of the Lord shall doe at the accomplishment of this prophecie.* *Ans.* Wher the darknesse of the Sun (and so it may be understood of the Moone) is used properly, it is not put only for a signe of an eminent and imminent destruction, as it is manifest Luk. 23. 45. which was a testimonie from heaven of Christs innocencie for conviction of the murtherers: and c. 21. 25. the signes in the Sun and Moone and in the Starres, and the distresse of nationes upon the earth with perplexitie, and the roaring of the Sea and waves at all to be understood properly as signes before the great and terrible daye of the Lord. So what is promised in the 28 and 29 verses of the second ch. of Joel, was truly (albeit not altogether) fulfilled in the dayes of Peter (even howbeit the wordes of the 30 and 31 verses be properly understood) and not wholly fulfilled till the time immediatly preceding the last coming of Christ. *Inst. 2 The chief and most remarkable effect of the Spirit in the Apostles at this tyme was the gift of tongues, of which the prophet makes no mention.* *Ans.* 1 If this exception wer true, it wold prove, that the Apostle citeth the wordes impertinently, and the Iewes might have challenged him of babling: and so these authours fight against the Apostle and the Spirit of God, who hes registered this argumentation of the Apostle, as good and valide. 2 the chieff and most remarkable work of the Spirit at that tyme was a sound from heaven as of a mighty rushing wind, which filled all the house, and there appeared unto them cloven tongues lyk as of fire, and it sate upon each of them, and they wer all filled with the holy Ghost: and this was noised abroad. Wherby it is evident that the Apostle speakes especially not only of the effect (which is their speaking in strange languages) but of the

the cause, the powring down of the Spirit, of which Iſaiah ſpeakes expreſſely : and therfor Peter citeth the wordes pertinently. *Inf. 3* as the prophet reveled, ſo (Peter) repeates this powring out of the Spirit as a contemporarie event with the wonders, which ſhalbe ſhewne in the heavens and in the earth before the great and terrible day of the Lord come : which day can no way be referred to the firſt coming of Chriſt, when he came to ſave ſinners and not to deſtroy them --- for then it muſt been an antecedent of his birth --- and not a ſubſequent of his death. *Anſ. 1* Iſaiah ſayth not, that the powring of the Spirit ſhall not be till the great and terrible day of the Lord come, but he ſhewes ſo many thinges preceding the coming of our Saviour : nether may we think that all theſe thinges ſhalbe fulfilled in the ſame juncture of tyme : if all be accompliſhed, even in ſeveral tymes : the prophecie abides true. *2* That day or tyme was terrible : for it is written Act. 2. 6, the multitude came together and wer confounded or troubled in mynd, becauſe that everie man heard them in his own language, and they wer all amazed and marvelled, and v. 22 a man approved among yow by miracles, wonders and ſignes. Whereby it is manifeſt that even to the ſight of theſe Jewes that tyme of Chriſts coming was terrible, albeit his ſecond coming ſhalbe more terrible in regard of the general deſtruction, which ſhalbe on all nationes, not for oppoſing themſelves againſt the Jewes (as they imagine) but for their not acknowledging God and not obeying the Goſpell of our Lord Ieſus, *2* Theſſ. 1. 8. *Inf. 4* And to put it out of doubt, that Gods bringing down the heaiven into the valley of Iehoſaphat, is meant only of this gathering them together to a battle, and conſequentially of a judgement on the living and not on the dead : to put this out of doubt (I ſay) the praphet makes it to be a concomitant of the Jewes returne from their captivitie. *Anſ.* That theſe wordes ar not meant of the temporall Monarchie after Chriſts coming, it may be learned by the parallel text in that ſame page, wher it is ſayd, And for my own part I am perſuaded, that this great armie here ſpoken of, is the verie ſame that ſhalbe gathered together to the battle of the great day of God Almightie, by the thrie uncleane ſpirites lyk frogges, which St Iohn ſawe come out of the

mouth of the Dragon and out of the mouth of the false prophet Rev. 16. 13. If he be persuaded, that this is the same battle, he might likewise be persuaded, that the text of Joel 3. is not after the coming of Christ; nor immediatly at his coming: for that battle is in the tyme of the sixt vial, after which followes another vial and tyme of trouble mentioned in the rest of that ch. of the Revel. And here by the way we observe that the renowned Authour of Clavis Apocaliptica is mistaken in his seventh Synchronisme, wherein he sayth, that the powring furth of the seven viales is contemporarie with the end of the Beast and Babylon: for albeit it be sayd c. 15. 2, that they who had gotten the victorie over the Beast sang the song of Moses, it followes not, that the Beast wes then destroyed; nether albeit the first and fift and last viales be powred on the Beast, followeth it, that they wer not powred till the last tyme of the destruction of the Beast; Seing the Saintes in heaven (and on earth too) may rejoyce for their particulare victorie over the Beast as yet reigning, and the viales may be powred on the Beast at several times, even some of them on the Beast in the hight of her pride, to the end, that men may have warninges of the judgements of God on the Beast in her greatest pompe. And the rather may we judge so, that we find such aggriment in the principal termes of the seven Trumpets and seven viales: the second Trumpet with the second vial, the thrid Trumpet with the thrid vial: the fourth Trumpet with the fourth vial: the sixt Trumpet with the sixt vial, and the seventh Trumpet with the seventh vial. Now seing the first Trumpet is of the same tyme with the beginning of the Beast (as he sayth Synchron. 1 par. 2.) the first vial must be of that same tyme also; and all the other Synchronismes and expositiones of textes that ar grounded on that seventh Synchronisme of the first part ar wrong. Which I mark, because these late Millenaries have been moved by the appearance of these Synchronismes, to embrace this opinion. 2 We may be persuaded, that the gathering of the nationes Joel 3. 2. is not to be understood of a batle after the coming or at the coming of Christ, if we consider the wordes of the first verse, For behold

in these dayes, and in that tyme &c. He kniteth this ch. with the preceding, and shewes the contentes of both to be at the same time: which is not any particulare yeer or age, but comprehendes the whole deliverance of Israel or people of God, which wes begun, when the captive Jewes wer brought from Babylon, and continowes till Christs second coming, as if the prophet had sayd, When the Lord shall deliver his people, it shall not be a short and momentanie deliverance, but his protection shall continow till he have avenged him of all the enemies of his Church. As for the name of the valley of Iehosaphat, ther is no necessitie to understand therby the valey of blessing 2. Chro. 20. 26, seing that valley never hes this name in the Scripture: nether is it possible, that all the nationes of the world can convene in that place: but the name may rather be taken appellatively for the valey of Gods judgement, as the Hebrew word importes and the wordes following allude therunto; wherby the prophet teaches us to consider the etymologie of the name: and nevertheles he wold lykwise have us to consider the gracious deliverance of Jehoshaphat, that he will als certainly deliver his people in all ages, as he did Iehoshaphat. And this is a more glorious trophee, than if any one nation wer kepted a 1000 yeers in wordly prosperitie. After the adding of moe such prophecies, it is sayd, pag. 14 *How can we forsake the literal interpretation of these prophecies, if we doe not consider, that the Jewes are here distinguished from all other nationes, of which we gentiles who are now converted, were then apart: and are by this name in the writings of the Evangelistes and Apostles still distinguished from them, if we consider what grosse absurdities wold followe from the tropical construction of these or the lyk propheticall revelations, wherein the event of things is so plainly and distinctly attributed unto the Jewes.* Ans. Wee forsake not the literal interpretation of these prophecies: for that is the literal interpretation, which is principally intended, whither it be proper or figurative: but we forsake that restricted interpretation, as only belonging to a temporal monarchie of the Jewes. 2 The Jewes are not to be understood (in these promises) in way of opposition unto all nationes: for then all other men without

without exeeption ſhalbe conſumed in the valley of Ichoſaphat : bot the Iewes and Iſrael ar to be exponed of the elect people of God , according to the fiſt rule mentioned before ; and the gentiles ar all the enemies of the Church. And the faithfull ar called Iewes, not only typically , bot lykwyſe for the ſpeciall confort of the Iewes, becauſe they wer hated of all nationes everie wher : which might have been unto them occaſion of deſpaire : and therfor the Lord ſayth unto them to this purpoſe, How many or great ſo ever your enemies ſhalbe , I will judge them. And for the ſame ar the Iewes oft named in the promiſes of the new Teſtament to ſhew their particulare intereſſe in the Kirk of Chriſt, notwithstanding their unworthineſſe and contempt of the Goſpell at the fiſt preaching therof. Now if the prophecies be exponed this way (as they muſt be) of believers whither Iewes or gentiles : and their enemies whatſoever, the enemies of the faith in any age, none of theſe abſurdities ſhall follow , which ar reherſed here as in a catalogue : to wit : 1. The Iewes did never ſince the Apoſtles dayes returne from any captivitie with ſuch an high hand and ſuch a wonderful victorie over their enemies , as is here prophecied. Anf. Nether ever ſhall they returne in ſuch a maner , if yee underſtand a worldly and civil pompe : for theſe promiſes can not be underſtood (as I have ſayd) of any one exploite nor of any age. The promiſes of God ar more glorious and more large. 2. As for the Church that now is, let the lamentable experience of all ages witneſſe, whither ſhe hes not been more often crowned with martyredome than victorie. Anf. This is alſo bad an oppoſition as the former : for Chriſt in ſuffering did triumph over his enemies Col. 2. 15, and martyredome is victorie, Rom. 8. 37 in all theſe thinges we ar more than conquerours. Spiritual victorie conſiſtes with bodily ſuffering; nixt albeit the Church wer oftner crowned with martyredome than victorie, yet in ſeveral ages ſhe hes been crowned with glorious victorie, and her full glorification is a coming, and her enemies have been and ſhalbe ſmiten and brought into ſubjection , and the houſe of David is exalted in the perſon of Chriſt and his members , and all the
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wealth of the nationes hes been employed or shalbe employed for the use of the faithfull (albeit not in any particular year or age) and the Lord shall descend and all the 'saintes with him.
 3 If this be not to crie peace, peace, when ther is no peace , if this be not to call evill good , and good evill --- I know not what is. Ans. This is a pitiefull exclamation, if it wer true, bot exclamatiōnes ar not alwayes victorious. When we teach, It shalbe weel unto the children of God, and ther is no peace unto the wicked, and fet your heartes on things above , and not on thinges on earth; Is this to crie peace, when ther is no peace, or to call good evill ? Or is it not rather to put darknesse for licht, when spirituall promises ar restrained to a temporall prosperitie of a carnal people ? and when God teaches faith by sense , that because we can not understand heavenly thinges till he insinuate them into our affections by pleasiug and knowen thinges , should we think that God hes no higher sense in these promises ? All the earth belongeth unto Christ, and in the midst of Scythia some have lived happily, even more happily than many have done in Iudæa. The promises then ar not tied to Iudæa, bot belong unto all them who ar mentioned Ioh. 11. 51, he prophecied , that Iesus should die for that nation , and not for that nation only , bot that also he should gather together in one the children of God that wer scattered abroad, that is, through the world, as the same Apostle expones himself, 1 Ioh. 3. 2. Bot it may be, that this exclamation wes made against the coniecture of Cornelius a lapide; then he should distinguish the persones.

Pag. 15 Against of the Jewes retorne & of their prosperitie which then shal happen, he addes moe passages, as Esa. 11. 11 till 16. Yowsee (sayth he) that the Prophet here speakes of a miraculous recoverie of Gods people; of the recoverie of Iudah not from Babylon, bot from the four corners of the earth, and that together with Ephraim, with the ten tribes from Assyria, which as yet never came back, and therfor this is not yet fulfilled. Ans. 1. Ther is no mention of returning here, bot of recovering the remnant of his people. 2. Who be these his people ? Look the tenth verse, In that day there shalbe a roote of Iesse, which shall stand for an ensigne of the people: to it shall
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the gentiles seek, and his rest shalbe glorious: And behold how the Apostle expones these wordes Rom. 15. 12, Esaias sayth, Ther shalbe a roote of Iesse, and he that shall rise to reigne over the gentiles, in him shall the gentiles trust. Now wheras the Apostle expones his people to be the gentiles, may they not be ashamed, who will understand only the Iewes? So that there is meant the recoverie of Gods people or the gentiles from Assyria, Egypt or whersoever they be. *Obi. It is sayd, he shall assemble the outcastes of Israel, and the dispersed of Iudah.* Ans. The Gospell (which is Christs standerd) hes been preached unto them Iam. 1. 1, and so their assembling is into the bosome of the Church. *Obi. 2. It is sayd, The envy of Ephraim shall depart, and the adversaries of Iudah shalbe cutt off, &c.* Ans. The meaning is, Wheras ther had been contention twixt the tribes one against another, and both against the gentiles, and gentiles against them both: under Christ shalbe an end of that malice: 2 In the citation of this prophecie, the fourteenth verse is omitted, because they can not see, how it can be verified of the peaceable kingdome, which they imagine: bot seing the wordes preceding and the wordes following conteene one and the same prophecie, and these wordes in the midle part can not be exponed of that monarchie, it is evident that no part of this prophecie can be understood of that monarchie: bot the meaning is plaine, if they be exponed of the Christian Church, thus, The Apostles did flee, that is, quickly preach unto other nationes, and brought them in a short space unto the obedience of Christ: not going in troopes from Province to Province, bot at the same tyme they went one by one into severall nationes. 3, This verse being omitted, the fifteenth verse is quoted, and out of it they doe imagine, that a way shalbe made for the Iewes thorow the Sea, and all floodes shalbe dried up before them. Bot if these wordes shalbe exponed properly, what kynd of miracle shall that bee? shall the Jewes who ar scattered into all the corners of the earth, have a drie passage thorow everie river? and the Egyptian or Red Sea be destroyed? Or is it not rather in a spiritual sense, that the Lord will remove all impedimentes, which may hinder the course

course of the gospell : and he has opened a way into that kingdome of heaven from which we wer exiled in Adam, and spiritual Pharao is drowned or destroyed in the Red Sea or bloodie death of Christ ; and by a michtie wind of preaching the Lord has made his power knowen everie wher, even als sensibly, as when he broughr Israel out of Egypt.

Pag. 16 Such another prophecie is that of Ezek. 37. 19. 21. and 27 and Hos. 1 10. 11. In both which prophecies the Lord has promised, that the Jewes shall again live under one king only (as they had done before the division of the tribes) and that in their own land too : which has not been yet performed : and therfor the tyme of these prophecies is yet to come.

Ans. The lyke prophecie is lykwise expounded : bot for further clearing of these I adde. That of Ezek. 37 is expounded by Christ Ioh. 10. 14. 16, I am the good shepherd and know my sheep -- and other sheep I have which ar not of this fold : them also I must bring, and they shall hear my voice, and ther shalbe one fold and one shepherd. Wher we see, that Christ is the shepherd (and by consequence the king too, unlesse they will understand the 24 v. of Ezek. 37 of two different persones) and the people over whom he reigneth ar his sheep, not only of the Jewes, bot of another fold, whom Christ bringeth into the same fold, that is, into the same Church. 2 the same wordes speaking of Christ and calling him David and king and shepherd, shew that they must be spiritually understood. 3 the 25 verse may be more easily understood in the spiritual then earthly sense : to wit, the land that I have given unto Iacob, and they shall dwell therin for ever, and my servant shalbe their Prince for ever : for that land wes not given unto Iacob, nether doe the Millenaries say, that the Jewes shall dwell for ever in Ierusalem, bot for a 1000 yeers, and then Christs kingdome shall cease. Bot expone that one word *land* typically for the thing typified thereby, and all the other wordes goe currently, even to the end of the chapter, as we see the Apostle expones the 27 verse, of the Corinthianes as a parte of these people 2 Cor. 6. 16 Now seing certainly Christ is the king and shepherd, and the people ar the Jewes and gentiles, who wer strangely divided, bot now ar one

Church by faith in Christ, therfor the people of Israel and Ephraim (who after the division wer alwyse idolatrous) may weel be expounded typically for the gentiles: and so the union is easily understood, which otherwyse verie hardly or scarcely can be conceived, seing now through many ages Ephraimites ar not knowen in any part of the earth. As for that text of Hosee, it is expounded of the gentiles Rom. 9. 25. 26: and therfor the Prophet changeth the word Israel into Iezreel, that is, the seed of God; signifying that the tyme wherin the Lord shall gather his seed or the faithfull in all nationes from the bondage of the devill, shalbe verie great and wonderfull unto all the world.

Pag. 17 Though this of Hosea be understood by some expositiones, of the vocation of the gentiles. --- yet doubtles they ar much mistaken in this exposition. Ans. This is a quarel against the Apostle: and now let all the world judge, whither he or the Millenaries being contrarie shalbe followed, especially seing now we have found, that our Saviour expounding the former prophecie of Ezekiel, and the Apostle expounding this lyk prophecie of Hosee, doe accomde harmoniously. *Inst. How can that belong unto the gentiles, which wes prophecied only of the Jewes, as is declared by the prophets Wife of whoredomes, which he took of purpose to upbrayd the idole worship and spirituall whoredomes of the Israelites v. 2? and therfor when she conceived and bare him the second Sone, God sayd, Call his name, Loammī: for yee ar not my people, and I will not be your God.* Ans. It wes not prophecied of the Jewes only: for it is plaine that Hosee speakes of the Israelites alsweell as of the Jewes: and generally the Apostle speakes Rom. 10. 12, the r is no difference between the lew and the Greek: for the same Lord over all is rich unto all that call upon him. So that albeit the prophet wes sent personally unto the Israelites, yet his wordes wer no lesse true and meened of the gentiles, who then wer not the people of God, but now through Christ ar the people of God, for whosoever shall call upon the name of God shalbe saved. *Inst. 2 the place wher they wer told so, wes their owne land, and therfor in that place it shalbe sayd again unto them, Yee ar the sones of the living God. v. 10.* Ans. 1. wher it is sayd v. 10, in that

that place, yee may read on the margine, In stead of that it wes sayd, &c. and therfor that word proves nothing. 2. it is no lesse true, that the gentiles ar the people of God even in the same landes wher they did not serve God. 3. this is no applying by way of similitude, bot accommodating (as Piscator speakes) to another particulare, that as the Israelites by idolatrie became lyke unto the gentiles, so the gentiles receiving the Gospell ar Jewes or the people of God. And this exposition is not only likely, bot verie certane, seing the Apostle expones these Prophecies of Gods mercie toward the gentiles, as yow may see by the authorities, which ar urged to this purpose in the 10 and 15 ch. of the Epistle to the Rom. and elswer. And albeit this Authour say, *that Paul citeth these wordes for establisshing the freenesse of Gods election by an instance of the Israelites, whom God had for a long tyme rejected, and wold again receive*; this snbterfuge will not serve, for 1. he laith in the preceding page, that the Prophecie Hof. 1. is meant only of the Iewes; and if that wer true (which I have proved to be false) it is not meant of the Israelites. 2. the Apostle v. 24. is speaking expressely of the faithfull not of the Iewes only, bot also of the gentiles, and hitherto he useth the testimonie of Hosee. 3. of the gentiles doeth he expone these same testimonies in other textes, wher he is not speaking of election nor of the freenesse therof, as 2 Cor. 6. 16. *Inst. 3. And this the 27 v. seemeth to confirme, wher it is sayd, Esaias also crieth: for what makes the copulative also here, if the Apostle understood not the former prophecie of Israel as wel as this?* Ans. The copulative knitteth the testimonies, and shewes that they must both be understood of these people, which ar named v. 24. 2. this is yet more cleared by the 30 v. What shall we say then? that the gentiles who followed not after richteousnes have attained to richteousnesse, bot Israel who followed after the lawe of richteousnesse, hes not attained. There it is manifest, that he speakes of the gentiles attaining to richteousnesse, and of Israel not attaining it: and nevertheles the opposition is not simply of the two people, bot of their seeking richteousnesse two contrarie wayes, towit, by faith, and by workes of the lawe. And now yee see it sufficiently declared,

clared, that these prophecies doe not belong unto the Iewes or Israelites only.

Pag. 19. Ther is yet in Hos. 3. 4. one more material argument for the Iewes deliverance --- which prophecie can not possibly yet be fulfilled: for if it be meant only of the ten tribes, among whom Hosea prophesied, it is confessed that they did never yet returne: and if of the other two, it must be meant of their captivitie since our Saviours coming: for till then the Scepter could not depart from Iudah, as Iacob foretold Gen. 49. 10. and therfor till then they could not be without a Prince or Governours of that tribe, although they wer long before tributarie to other nationes: and this is also intimated by these wordes, The later dayes, which ar no wher put for the tyme before the incarnation, of Christ. Ans. This argumentation faileth in both partes: bot first mark, that all these wordes can not be meant properly: for the word David can not be understood of Salomons father, bot of Christ the sone of David or typified by David: and therfor that prophecie could not bee fulfilled till the incarnation of Christ, and then it might be fulfilled. 2. And consequently these wordes, The later dayes, though they be no wher put for the dayes before the incarnation, yet they ar often put for the dayes of the Gospell, seing in the last dayes God hes spoken unto us by his Sone. Now the first part of the dilemma is false: for if that prophecie be meant of the ten tribes, as they abode many dayes without a king, &c. so who dar deny, that they did returne and seek the Lord their God and Christ their king? When the Gospell was preached to the scattered strangers not only thorow Pontus, Galatia, Cappadocia 1 Pet. 1. 1. bot lykwyse to Syria, Assyria, &c. and expressely to the twell tribes scattered abroad Iam. 1. 1. who can hold the negative, that the children of Israel did never returne and seek Christ? and the other part is no lesse faulty: for Christ came not till the Scepter was departed from Iudah; and these wordes The later dayes, are not to be referred unto the fourt verse (as if the Israelites should abide many dayes without a king and sacrifice in the later dayes, and then returne) bot unto the fift v. in the end wherof they ar, and so in the later dayes they shall returne (not into their land; this text saith not so,

so, but) and seek the Lord their God and Christ their king, as they did Act. 2.41. and 4.4. and in several ages. And so both the partes of this argument being false, the wordes of Hof. 3. ar more against the temporal Monarchie than for it. What is here interiected of the Antichrist upon the conjecture of the Papist is not to our purpose.

Pag. 22. Wee ar to shew the Iewes peaceable & prosperous estate after their returne. Read what Ieremie hes written c. 23. 3. 4. & c. 31. 10. 27. 31. till 35. and c. 32. 37. till 42. and c. 33. 6. 7. 8. 9. and c. 46. 27. 28. and c. 50. 19. 20. Ezek. 28. 25. 26. and c. 34. 12. 13. 14. 15. 16. and v. 24. till 30. & c. 36. 8-16. & v. 24-37 & c. 39. 25. till the end. Zach. 10. 6. 7. 8. 9. 10. And on the margine of pag. 22. he sayth, I appeal here to the consciences of all men, that shall read these or the lyke prophecies in the word of God, whither they can think it possible, that the time appointed by God for the dispensation of such extraordinarie blessings, should be the verie same, in which the world and especially the Christian part of it wes to groaw under the continowed plagues written in the Revelation: which yet we must grant to be so, if we rest on these interpretationes, by which all such prophecies ar only or chiefly applied to the anticipated conversion of us substituted gentiles. Ans. 1. All these prophecies ar to the same purpose, and therfor it wes needlesse to have reherfed so many of them, unlesse he hade a mind to muster them all: bot number prevaileth not in this case. 2. none sayth, that these prophecies wer only accomplished at the same tyme of the plagues: bot we deny, that the plagues wer continowed, seing the Christianes have their own times of joye alsweel as of mourning, and the woman is cloathed with the sun, howbeit at other periodes she be forced to flee into the wildernesse: and therfor both the appeal in the beginning, and the supposition in the closure of this marginal note, is a vaine bragge. Why should one appeal in this maner to the consciences of al, seing all interpreteres from the beginning of the Christian Church (except a few Millenaries) till this tyme have expounded these textes not of the Iewes only, bot of the Christian Church? and it may be easily understood, that these have written according to their consciences; and therfor if these be Iudges, this
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author has losed the cause. *Pag. 29. Which prophecies, as they conteen many evident and unanswerable argumentes for a future restauration of Israel, I mean, a restauration yet to come; so they have such correspondence with that of Isa. 59. 20. and Amo. 9. 11. (both which are alledged by the Apostles Act. 15. 16. and Rom. 11. 26, 27. for the conversion of the Jewes after the fulnesse of the gentiles is come in, that is, after all those of the gentiles, which are appointed to be called before Christs coming again, be converted or rather perhaps, when the fulnesse of the gentiles shall come in, that is, when the tyme shall come, in which (not a part, as now, but, all the gentiles that are left, shall through the wonderfull deliverance of the Jewes, together with them, feare the Lord) that seeing these are not yet fulfilled, neither can any of the other: betwixt which and that of Amos there is not any material difference, and no other betwixt them and that of Isaiah, than there is betwixt a comment and the text, &c.* Ans. We grant that these prophecies conteen evident argumentes for a future restauration of Israel, if yow will acknowledge that which is before clearly proved by the testimonies of the Apostles, and by experience, that is, that they are begun already in parte: we grant also, that they have such correspondence with these textes of Esaie and Amos and many more too; but we denie 1. your manner of restauration, and we hold that the spiritual restauration is more glorious for the honour of God and weel of Israel. 2. we denie that the Apostle James alledgeth the prophecie of Amos for such a conversion of the Jewes: for he speakes expressly of visiting the gentiles, to take out of them a people unto His name Act. 15. 14. and of this visiting he expones the wordes of Amos and the other Prophetes; he speakes not only of Amos, but sayth generally, and to this aggre the wordes of the Prophetes, 3. we denie that the Apostle Paul alledgeth the prophecie of Esaie to that pretended purpose, for he sayth not, and then all Israel shall be saved, but, and so all Israel shall be saved: he shewes no order or difference in tyme, but makes a conclusion out of the former wordes, when he sayth, Blindnesse in parte is hapned to Israel, untill the fulnesse of the gentiles shall come in: and then he inferreth, And so all Israel shall be saved: and therfor the conclusion

clusion must be expounded according to the preceding wordes, that is, all Israel as the called of Israel and of the gentiles: there is a distinction twixt Israel, and all Israel; and all Israel is more than Israel, seing it includes lykwyse the faithfull gentiles: and in this signification the proof following in the cited testimonie must necessarilye be understood, and not of a calling of the Jewes after the full calling of the gentiles: and far lesse of that calling, which (he sayth) shal perhaps be (not in part but) of all the gentiles that shalbe left. Yea these conjectures destroy one another: for if the calling of the Jewes shalbe after the fulnesse of the calling of the gentiles, then all the gentiles that shalbe left can not be called through the wonderfull deliverance of the Jewes. And this last conjecture destroyeth a maine tenere of the Millenaries, who say, that the Jewes shall rule over all the nationes, and hold them in subjection till the end of the 1000 yeers, and then these profane nationes shall ryle again in armes against the Jewes. Now seing betwixt these above named prophecies of Jere. 23. and 31, &c. and these two of Esaie and Amos, ther is not any material difference, and no other difference them betwixt a brief intimation and a large explication of the same thing: and seing these prophecies of Esaie and Amos ar to be understood of the Christian Church and estate therof from the beginning till the end, as the Apostles James and Paulexpone them, this conclusion followes, These above named prophecies give no ground for the earthly monarchie of the Jewes. And so much the rather may everie one embrace this conclusion, that we find the greatest part of these prophecies so expounded in other passages of the New Testament as that of Jere. 31. 1. in 2 Cor. 6. 18: and Iere. 31. 31. till 35. in Heb. 8. 8. and c. 10. 16. 17: and Iere. 32. conteenes the same wordes which c. 31. 31: so does that of c. 33. 8, and to the same purpose is that of c. 50. 20: and that of Ezek. 34 concerning the gathering and feeding the sheep is expounded by our Saviour Ioh. 10. 11. 16: and that of c. 39. is correspondent which the prophecies of Joel, wherof we spak before: and that of Zach. 10. is one which Iere. 23. 6. 8, and other that ar handled before. It is to be marked that in the

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testimonie Ier. 33 is omitted v. 12, 13 : wher is prophecied, that in all the cities of that land shall be an habitation of shepherdes, causing their flockes to lye down there, even in the cities of the mountaynes, the cities of the valeyes, the cities of Benjamin and the cities of Iudah. What ? is this the glorie of Christs kingdome, that sheep shall lye in his cities? Or doeth not rather the Lord understand the spiritual shiep of Christ, whom he will have gathered by his spiritual pastoures everie wher ? as he exponeth it Ezek 34. 31. *Yee flock of my pasture ar men, and I am your God, sayth the Lord.* Lykwisethis authour shoppeth over v. 18. and 22, wher perpetuitie of sacrifices and Levites is promised als plainly, as the throne of David. Shall in the last dayes the meat-offerings, and burnt-offerings, and the house of Levi be restored ? I think, They will not say it, lest they contradict the gospell, which hath abolished that order. And neverthelesse the Lord sayth so in Ieremie. Hes the Lord sayd it, and will he not performe it ? Yea, he hes performed it, as the Apostle witnesseth 1 Pet. 2. 5, yee also as Livelie stones ar built up a spiritual house, an holy priesthood, to offer up spirituall sacrifices to God by Iesus Christ. And as the promises of the priesthood ar fulfilled spiritually and not in a proper sense, so we must think of the promises concerning the kingdome, seing they both ar conioyned and mixed after the same straine, as we have them there v. 17. 18, and v. 21, 22, *Thus sayth the Lord, David shall never want a man to sit upon the throne of the house of Israel, nether shall the priestes the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to doe sacrifice continually, &c.* But all this evidence can not satisfy selfconceites : therfor it is added.

Pag. 30 in marg. *The wordes in Act. 15. 14. (upon which the prophecie of Amos is inferred) ar taken by Do. Mayer, to be meained of the song of old Simeon, and not of the speach of Simon Peter.* Ans. Is ther not a difference twixt Symeon and Simon? Names nameth Symeon, and not Simon : wherfor not without reason it may be thought, that he meained old Symeon, especially seing Luke is the writer of both bookes, and if the wordes of Symeon doe hecrunto

heerunto aggrie more than the wordes of Peter, who should doubt that James spak of him? Wherefor consider the wordes of old Symeon Luk. 2. 30. It is sayd of him, not only that he was a just man and devote, waiting for the consolation of Israel, and the holy Ghost wes upon him, but lykewise, It was reveled unto him by the holy Ghost, that he should not see death before he had seene the Lords Christ, and he came by the Spirit into the temple. All which particulares serve verie much to purchase credite unto his testimonie, who sayth: My eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lichten the gentiles and the glorie of thy people of Israel. We may see, that he declares there the fulfilling (at that time) of the prophecie Esa. 49. 6. And he sayd, Is it a light thing, that thou shouldst be my servant, to raise up the tribes of Iacob, and to restore the preserved of Israel: I will also give thee for a light unto the gentiles, that thou mayst be my salvation unto the endes of the earth: and c. 52. 9. Break forth into joy, sing together yee wast places of Ierusalem: for the Lord hes comforted his people, he hes redeemed Ierusalem: the Lord hes made bare his holy arme in the eyes of all nationes, and all the endes of the earth shall see the salvation of our God. To the same purpose is c. 60. 1. 3. 19, and c. 62. 1. 2. 11. Wher we see, the faithfull ar bidden reioice at the coming of Christ; and so did Symeon, when he sawe him: Christ is called the salvation of the Lord, and Symeon speaking unto God, sayth of Christ, My eyes have seen thy salvation: the Messiah is called a light unto the gentiles into all the endes of the earth, and Symeon sayth, Which thou hast prepared before the face of all people, a light to lichten the gentiles: Christ is called the glorie of Sion and Ierusalem; and Symeon sayth, Christ is the glorie of thy people of Israel. And so by the testimonie of old Symeon (which is approved and registred by the Spirit of God) these and the lyke prophecies should not be restricted unto the second coming, but wer in part fulfilled at the first coming of Christ, and therfor also all that followes in that long-tailed note is a frivolous discourse, as we may see by the unanims consent in the true worship of God, betwixt the

Jewes and other nationes in the same 15 chapter of the actes, wher the Jewes and gentiles convene in the general synode, howbeit the ods continowe twixt the obstinate both Jewes and gentiles on the one part, and the seed of Abraham, believers both the Jewes and gentiles on the other both in their opinion and practise of religious dueties. *Inst.* It can not be, but that the wordes after this in the prophecie being applied to the foresayd visiting of the gentiles by the preaching of the Gospell, must needs conclude, that the extraordinarie restoration of the Jewes, forshewen by the Prophet, was to follow the calling of the gentiles then begun by the Apostles. *Ans.* The Prophet Amos in that chap. before the v. 11. speaks not of the calling of the gentiles, and the Apostle cites the same wordes of v. 11. for the calling of the gentiles: nether bes the Prophet these wordes, after this, but, in these dayes: and howbeit the Apostle cite them so, yet they must be understood of the order of thinges mentioned by the Prophet, which is a restoration after the destruction of Israel, and not a Monarchie of the Jewes after the calling of the gentiles. Wherby it is manifest that in this note is a twofold error; one inserting the wordes in the prophecie, which ar not in it; another in misinterpreting the wordes of the Apostle. *Inst.* 2. God could not at that tyme be sayd to returne unto the gentiles, whom he had bot then received; no, nor to the Jewes, whom he had then (and not till then) quite forsaken. *Ans.* This is meer cavilling. Before the calling of the gentiles, was not God averse from them, and they from him? and therfor when he looked graciously upon them, he is truely sayd to returne unto them. Again in the wordes of Amos immediatly preceding we see that the Lord was offended with Israel, and when he sent the salvation of God and glorie of Israel among them, it may be als truely sayd, that he returned unto them. Thridly it is often in this note repeted, that he had quite forsaken the Jewes: bot the Apostle can not suffer this phrase Rom. 11. 12. Hes God cast away his people, God forbid, for I also am an Israelite, &c. bot more of this purpose heerafter. *Inst.* 3. And yet ther want not some, who by the wordes all Israel Rom. 11. understand only the church of the gentiles, to which some of the Jewes should be united.

mitted. Ans. All this section feightes against vaine imaginatones for (as it is layd) by all Israel we understand not the gentiles only, but the seed of the promise, that is, the faithfull Iewes and others in all nationes. As for that prophecie of Esa. 66. 8, wes it not fulfilled truly (albeit not fully) when the believing church travelled and broucht forth so great multitudes in one day, as may be called a nation; as 3000 and 5000 converted in a day Act. 2. 41 and 4. 4, and the people with one accorde gave heed unto these thinges, which Philip spak, and they who all had given themselves unto Simon Magus from the least to the greatest, believed and wer baptized both men and women c. 8. 6. and c. 19. 17. 18. this wes knowen unto all the Iewes and Greekes dwelling at Ephesus, and fear fell on them all, and the name of the Lord Iesus wes magnified, and many believed, and v. 20. so much the more grew the word of God, and prevailed not only at Ephesus, but almost thorow out all Asia v. 10 and 26, besides many other passages and other great and miraculous conversiones, wherof we read in Ecclesiasticall Histories. So that what wes a wonderment unto Esaie or the faithfull in his time (Who hes heard such a thing!) hes been truly done many a day before these our dayes. The evidence wherof, mee thinkes, should be motive enough to make any partiall or unpartiall Reader understand that prophecie generally; and so much the rather that (by this Authour's own confession pag. 33.) it implieth not so much the returne of the whol nation to their countrie, as to their God. It is certane, it wes in part fulfilled at their returning from Babel: for then they reared up their walles, they planted vineyardes, &c. but it is a grosse opinion to think, that all the particulars of these prophecies should be fulfilled (in a proper acceptation of the wordes) at one and the same juncture of time: and it is als vaine to think, that that prophecie of Ioel concerning the plentiful powring down of the Spirit could not be fulfilled by accomplishment of our Saviour's prophecie, Mat. 21. 43. ther is no dependance of this prophecie on the wordes of Ioel, and everie one who hes eyes may see, that our Saviour spakes not there of the temporal kingdom of the Jewes, but of the Gospell,

seing he calleth it the kingdom of God, and he sayth, It shall be taken from them, and another nation shall bring furth the frutes of it: their temporal kingdom was taken from them alreadie, and these last wordes can not be understood of any temporal kingdome: nether was these Romanes, who destroyed Ierusalem, more devoute than the stubborne Iewes.

Pag. 33. Yow have heard of the deliverance and happynesse of the Iewes: I shall acquaint yow now with their partakers. Ans. It is now manifest that these forenamed prophecies ar not of the earthly prosperitie of the Iewes only, and we know certainly that the gentiles ar partakers with the Iewes; so that the proof of this point is needlesse, and neverthelisse he filleth up same pages with prophecies to this purpose, and he sayth Pag. 37. I know, that most of these prophecies ar chiefly interpreted of the joyning together of the Iewes and gentiles in one Church, and richthy. Ans. If they be chiefly and richthy interpreted so, why should we not acquiesce? shall we goe about to interprete them unrichtly? that wer to put out our eyes, and deceive our selves and others. Inst. Bot to say, that this is now fulfilled in the tyme of the substitute gentiles vocation, is to overthrow what was before affirmed: for Paul telles us plainly Rom. 11. that the Iewes ar broken off from their olive, and that we ar grafted-in for them, that they ar cast away, that they ar hardned, that God hes concluded them all in unbelieff, and throgh their fall salvation is come to us, to provoke them to jealousy: and therfor it can not possibly be manteened, that the Iewes and gentiles ar as yet one shiepfold. Ans. The Apostle sayth not, that all the Iewes are broken off, bot rather the contradiatorie v. 1. and 5: nether sayth he, that God hes shutt up all the Iewes in unbelieff, that he might have mercie upon all the Iewes: bot (as our former translation sayth conforme to the original) God hes shutt up all in unbelieff that he might have mercie on all: wherunto aggrie the wordes of the same Apostle Gal. 3. 22, The Scripture hes concluded all under sin, that the promise by faith in Iesus Christ might be given to them who believe. Here the Apostle is not speaking of the Iewes only, bot generally both of Iewes and gentiles; and so far must his wordes be extended there too, seing

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he is speaking of them v. 30 and 31, and to the meaning of v. 32 is, It was the counsell of God to suffer both Jewes and gentiles fall into unbelieff or disobedience (as the word *Apeitheia* lykwyse importes, and the word sin teaches Gal. 3.) that he might save all his elect both of Jewes and gentiles after one way, not by their workes, but of his mercie only. And therfor I can not possibly conceive, how a man of understanding, can bring or receive such a conclusion out of these wordes, as this, It can not possibly be manteined, that the Jewes and gentiles are as yet one sheepfold. For besides the fallacie of the consequence, the conclusion is contrarie to the expresse wordes of Scripture, especially, Eph. 2. 11. Remember, that yee being in time past gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by handes,--- but now in Christ Iesus yee who somtymes were farre off, are made nigh by the blood of Christ: for he is our peace, who has made both one, having broken down the middle wall---for to make in himself of twaine one new man. And who will denie, that the believers now living among the gentiles are members of the same bodie and church universal, wherof Abraham, Jacob, David, Ezekias, Paul and others are members also? Now then, even now Jewes and gentiles are one fold. *Inst. 2. As for these, who were converted at the first preaching of the Gospell, and at other times since, they are not the first frutes and roote (as I may say) of the branches and lumps, which shall follow after them by a general conversion: and therfor the calling of these can not be more accounted a conversion of the Jewes, than the calling of the gentiles, who were gathered to the Church before Christs nativitie, can be taken for the conversion of the gentiles, who were (as tyme has shewen) but the forerunners and pledge, &c.* Ans. These who were converted at the preaching of the Gospell, howbeit they may be called the firstfrutes of the Gospell preached since the incarnation of Christ, yet they can not be called the firstfrutes of the sheepfold, seeing the Patriarches are the roote & members of the same bodie of Christ, as they are expressely called Rom. 11. 16. being conferred with v. 28, they are beloved for the fathers sake. Nixt ther is a vast difference twixt the calling

calling of the gentiles under the old Test, and the calling of the Iewes under the New; for verie few gentiles wer converted, even nothing in comparison of the converted Iewes: and albeit not so many 1000 have been converted as may be converted, yet that is no impediment of the union twixt the two people, which consistes in the union of the church under the old and new Test, even albeit never a Iew wer converted. *Inst. 3.* And besides how the bringing of the Iewes out of all nationes upon horses and in litters and in charets and upon mules and upon mens shoulders; can bear any other but a literal sense, or how the vail that is spread over all nationes, can now be sayd to be destroyed, when as so many of them runne a whooring after their own inventiones, I can not conceive. Tea unto this day (sayth S. Paul of the Iewes in his tyme) when Moses is read, the vail is upon their heart; nevertheless when it shall turne unto the Lord, the vail shalbe taken away 2 Cor. 3. 15. but we see not yet Israel returned: — and therfor the vail is not yet taken away. *Ans.* Whither he can not or will not conceive, it may be doubted: many 1000 have conceived both these: he gives no reason of his douting in the former; and the cause of his douting in the other is naught: for albeit the vail be not taken away from all the Iewes and from all of all the nationes (in which sense it shall never be taken away, seing the church on earth is alwayes a mixte companie) yet certainly it is taken away from the Iewes and all the nationes, towit, so many of them as turne unto the Lord, which ar so many as the starres of heaven, that is, innumerable to men: for the grace of God that bringes salvation hes appeared unto all men Tit. 2, 11, and God who hes commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glorie of God in the face of Iesus Christ: So writes a Iew unto the gentiles 2 Cor. 4. 6. *Inst. 4.* I know no reason, wly we should give more credite to the metaphorical interpretation of these prophecies, than to the figurative exposition, which some presume to put upon these wordes Zach. 12. 10, although S. Iohn c. 19. 37. besalleged them as the only cause that our Saviours side was peirced: of which fact doubtlesse ther had been no necessitie, if the prophecie wer not to be understood in a literal sense, &c. *Ans. 1.*

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He useth here Rhetorical termes, but certainly it can not be conceived by his wordes, whither he takes them properly or improperly: but we give no other interpretation of the prophecies than be literal, that is, chiefly intended, as he confesseth pag. 37. 2. The Euangelist shewes that prophecie of Zacharie to be properly fulfilled in that parte, that the sides of our Saviour wer peirced, and no interpreter sayth, that the rest of that prophecie wes fulfilled at that instant: but we may justly think, that many of them who consented unto his death, did mourne for that their fault; seing our Saviour prayed unto his Father to forgive them, Luk. 23. 34; and the same Euangelist beareth witnes, that they who had crucified him, wer at the preaching of Peter pricked in their heartes Act. 2. 23. 37. Wherby we conceive that that prophecie wes not fulfilled in the disciples, neither in respect of the peircing his sides, nor of looking to him at that time (for they all fled away, excep Iohn) but in the Iewes, who indeed by wicked handes did crucifie him, and looked upon him, and afterwards did mourne for him, as one who mourneth for his only sone: and the mourning wes great, when 3000 wer together pricked in their hearts. Now consider whither this exposition be more consonant unto these wordes of the Prophet, or that other, werby it is alledged, that all the Iewes who did not see him peirced, shall after so many hunder yeers mourne for their fathers cruel and malicious contrivance: the former is fulfilled in the same persones within the space of seven or eight weekes; and the other is not of the same persones, nerher within the space of 1600 yeers, if at any tyme it shalbe verified. *Inst. 5. It is sayd there, They shall mourne everie familie apart, and their wyfes apart.* Ans. It is sayd v. 11. ther shalbe a great mourning in Ierusalem, and v. 12, and the land shall mourne, everie familie apart, &c. wherby is intimated a distinction of the mourning in respect of place: and as thy did mourne at Ierusalem publikly, so we may easily conceive that these who had resorted at these publik feastes unto Ierusalem, did lykwyse mourne apart after their returning, and wer not contented with one dayes mourning (all factes that ar verie credible ar not written)

written) And therfor as this prophecie doeth concerne the Iewes (bot not only; seing even the gentiles may be sayd to have peircd his sides by their sines meritoriously, and to look on him by faith, and mourne for their guiltynesse, &c.) and chiefly the persones that crucified their Saviour; So doubtlesse it is great impudence to affirme, that the same Prophet c. 14. 5 & 9 verses sayth, Christ shall descend unto the Iewes to restore their kingdome, for ther is not one word of restoring nor of the Iewes kingdome in these two verses.

Pag. 40. And this much of the felicitie of that remnant of the nationes, who shall outlive the rest at the Iewes returne: now a word or two of the alteration of the sensitive and senselesse creatures at that time. Esa. 11. 6, the Wolfe shall dwell with the Lambe, &c. e. 65, the Wolfe and the Lambe shall feed together, &c. Wher we may observe, aganst such as understand by these expressions, the effectes of preaching on the heartes of cruel mynded men, that they ar a part of these prophecies which concerne the Jewish deliverance, and therfor can have no relation to the calling of the gentiles. Ans. As we have nothing as yet of the felicitie of the nationes at that imagined time; so these ensuing prophecies make nothing to that purpose, for in Esa. 11. 10 immediatly after the forecited wordes it is sayd, In that day ther shalbe a root of Iesse, which shall stand up for an ensigne of the people: to it shall the gentiles seek, &c. Marke 1, he sayth, In that day: so he conioyneth the preceding and following thinges in to the same time. 2. he speakes expressely of the calling of the gentiles, as it is also cited Rom. 15. 12. 3. in the wordes preceding v. 1. he speakes of the first coming of Christ; a rod shall come furth out of the stemme of Jesse, and a branche shall grow out of his rooles. 4. in the wordes following that testimonie, he speakes of the calling of the Iewes and gentiles together, as wes expounded before. And therfor this Prophecie concerneth not the Jewish Monarchie, and these wordes may be better expounded allegorically than properly. Inst. Is ther no destruction in all the Christian world, that we should flatter ourselves with such vaine fancies? or rather when was their none? &c. Ans. Albeit this Author will not give glorie unto

unto God in fulfilling his promises, yet we see, that others are not so ingrate: as Act. 9. 31, then had the Churches rest throughout all Iudea and Galilee and Samaria: and in other times we find, that the Christians had their halcyonian dayes twixt these ten great persecutions, and afterwards in the dayes of Christian Emperours and godly Kinges. 2. Nether doe the Prophetes or Revelation speaking of these times say, There shall never be hurt, nor shall ever man destroy one another: but rather the propertie of the Church in this world is to be militante, and nevertheles Wolves and Lyones forsake their cruelty in the persone of many convertes. And therfor these hyperbolical complaints might well been spared. 3. It does puzzle the Author, that Esaie sayth c. 11. 9. For the earth shall be full of the knowledge of the Lord: and therfor he fancieth a private conceit for expounding these wordes, of which he gives no reason: but we have given sufficient reasons for the allegoricall interpretation, which is confirmed by these wordes, to wit, that the abundance of the knowledge of the Lord is the cause, why wicked men leave their wickednesse, and adjoyne themselves unto the meek of the earth: as our Saviour sayth Mat. 10. 16. I send you as Sheep among Wolves. Of whom certainly many became sheep of Christs folde, which is a more proper effect of knowledge than the changing of beastes affections.

Pag. 41. By which sense I am sure, that passage of Sa. Paul Rom. 8. 21, is so well explained, &c. Ans. The truth of God needeth not the bouldering of mans devises. 2. the Apostle is speaking there of the final deliverance of the creature from the bondage of corruption: which is not cleared by that cohabitation of beastes, unlesse we will contente with a smal portion of deliverance for the general deliverance of the creature: which kind of contentment these Authours will not acknowledge in the accomplishment of the promises, no, nor in a fuller measure. The Author collecteth nothing particularly from that text of Esa. 65. 25. nether is there any word there of the Jewish Monarchie; and seeing it bes the same allegorie with that former c. 11, we goe forward.

Pag. 42. Another prophecie touching the renewed estate of the creatures is to be seen Esa. 30. 23, *Then shall he give the raine of thy seed, that thou shall sowe the ground withall.* Ans. Here he shewes no argument for his purpose, but gives a buze for reconciling the 26 verse with c. 60. 19: but all this travel might been saved, if he had considered, that Esaie in c. 30. hes a particulare warning for the Jewes in his own time: he speakes not there of any returning of the people, but in the beginning he reproveth them for their confidence into Egypt, and for their contempt of the word, and in the midst he foretelleth the mercies of God on them, and lastly assureth them of the destruction of their enemies the Assyrianes by name: all which wer accomplished in his own tyme; as we may find in c. 37. and for these causes nothing in that 30 chap, can make for the restauration of the creatures at that imagined monarchie. *Inst.* It is more lykly to be so here, because the happynesse which the Jewes shall then be made heires of, shall never again be interrupted by any miserie: for the ransomed of the Lord shall returne, and come to Zion with songes and everlasting joy upon their heades, they shall obtain joy and gladnesse, and sorrow and sighing shall flee away, Esa. 35. 10. And lest we should conceive, that the judgement of the dead (plainly described Rev. 20. 11. 12.) shall either suspend or disturbe this joy, Saint Paul 1 Cor. 6. bes told us, that the saintes shall judge the world, that is, the wicked men that have been their oppressours, and judge the angels, that is, the evil spirits, that have been their tempters; and therfor shall not be thrust down to the bar amongst them, but advanced to the bench aganst them: An addition doubtlesse to their happynesse, and no abatement of it. *Aus.* Some word of that Esa. 35. 10. must be taken in another than the proper signification: for if the word Zion be not taken for the Christian church, but for that hill within Ierusalem, and the word Returne be meaned of bodily returning of the Jewes, the wordes of everlasting joy (being taken for worldly joy) contradictes the tenete of the thousand yeers monarchie, which shall end with an insurrection of the gentiles aganst the Jewes: but if the redeemed of the Lord be expounded for the faithfull, whom Christ our Lord hes redeemed with his blood, and their re-
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turning and coming to Zion, be their repenting, and joyning to the societie of the saintes, then the everlasting joy is cleare by the wordes of our Saviour Ioh. 16. 22, yee now have sorow, but I will see yow again, and your heart shall rejoyce, and your joy shall no man take from yow. And as the judgement is unquestionable, so it is justly doubted, whither the Apostle meaneth the Iewes 1 Cor. 6. 2. 3. seing our Saviour sayth Mat. 19. 28, Yee who have followed mee in the regeneration, when the sone of man shall sit on the throne of his glorie shall sit upon 12 thrones, judging the 12 tribes of Israel, Wher the 12 tribes are not judges, but the judged. But certainly he meaneth not of their judging in the temporal monarchie, seing the angels shall not be judged before the universall judgement: and the Apostle sayth, how much more thinges appertaining unto this lyfe? wherby it appeares, that in the first part of the verse he understandes a judgement not in this lyfe. And in both respects these wordes of the Apostle are a diminution doubtlesse unto that imagined monarchie.

Pag. 44, is a protestation of God out of Ier. 31. 35, and a complaint of Israel in Mic. 7. 8. Ans. We acknowledge both in their own sense and trueth; but nothing is in them, nor collected out of them for proof of this purpose.

Pag. 45. And so I passe from the thing to be restored, which is the kingdom of Israel, to the persone by whom it is to be restored, which is Christ the Lord at his next appearing. Ans. If the temporal kingdom of the Iewes could be demonstrated out of the Scriptures, the question anent the king might more easily be resolved: and neverthelste these few Millenaries can not aggrie concerning the person of their king: for Mr. Matoun thinkes, that Christ shall continow visible king of this kingdome, and M. Archer thinkes, that Christ shall restore the kingdome unto the Iewes, and returne into the heavens till the 1000 years be expired, and in the mean time the Iewes shall be kinges. Till these two questions be decided, we might superside, and nevertheles let us hear what they can say for a temporarie kingdome of Christ whither over Iewes and gentiles. Pag. ead. That our Mediator

phath undergone the offices of a priest and prophet, the gospel is our wit-
 nesse: but considering that the Jewes are yet to receive a kingdome, a king-
 dome in which they shall hold them captives whose captives they are, and
 in which peace and righteousness shall flourish (sa. 14. 1. 13. considering
 this we may justly doubt, whether our Saviour hath as yet executed the
 office of a king: and so much the rather, because he took our nature on
 him, as well to performe his kingly office therein amongst us, as either
 his priestly or prophetical; the glory of this being indeed the reward
 of that contempt and torment which he suffered in the other: and
 though it can not be denied, that he hath already spoiled principalities
 and powers (that is, the evil spirits) and hee made a shew of them
 openly, triumphing over them in his crosse, nor that he is ascended up on
 high, and hee led captivity captive, and given giftes unto men: nor
 that he is become the head of all principallitie and power (that is, of the
 saintes and holy angels) and is set down at the right hand of the throne
 of God, so that he is able to subdue all thinges unto himselfe. Yet that he
 doeth not now reigne in that kingdome, which he shall governe as man,
 and consequently in that of which the prophetes speake, his own wordes
 in Rev 3. 21. doe clearly prove, To him that overcomes (sayth he) Will
 I grant to sit with mee in my throne, even as I also overcame, and am
 set down with my Father in his throne. From whence it followes, that
 the throne which he calleth his own, and which hee has not yet received
 Heb. 2. 8, and 10. 12. 13. must needs belong unto him as man, be-
 cause the place, wher he now sittes, is the Fathers throne, a throne in
 which hee has no proper interest, but as God. Ans. He grantes, that
 Christ is now a king, and that hee has execute the kingly office,
 but he denieth that hee has reigned in an earthly kingdome as
 man: in all which we aggrie: but we disaggree in two particu-
 lars, 1. that the Prophetes have spoken of such a kingdome.
 This remaineth as yet to be proved. 2. that he sittes on a throne
 in heaven as man. If these wordes as man be understood accor-
 ding to the Logical acceptation, it may be granted: for what
 aggruieth unto any man as man, belongeth unto all man, and in-
 deed it belongeth not unto all men to sit on the throne of Ma-
 jestie: And nevertheles Christ sittes at the right hand of the Fa-
 ther as God-man or Mediatour, and in this sense we denie
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this assertion, as (it seemes) this Authour takes it. And in this sense consider his considerationes: wherof the first is, *that the Jewes ar yet to receive a kingdome, in which they shall hold them captives, whose captives they ar.* Ans. Here a little change of a little word makes a great difference: for the text sayth, Whose captives they wer, and now they say, They ar. The Prophet is speaking by name of the Assyrianes, whose Monarchie is now destroyed, and the Interpreters shew the accomplishment of that prophecie according to the Prophets meaning: bot that prophecie speakes not of them, whose captives the Jewes now ar: nether know wee whose captives they ar, seing they live as free subjectes whersoever they live. Consider. 2. *He took our nature on him as weel to performe his Kingly office amongst us, as either his Priestly or Prophetical: the glorie of this being, &c.* Ans. It is manifest, that he reigueth in us; seing the faithfull can say with the Apostle Gal. 2, 20. the lyfe which now I live, I live by faith in the Sone of God, and, Christ lives in mee: bot that the glorie of an earthly kingdome is the reward of his contempt and torment we can not think, seing such a glorie is not answerable unto his sufferinges, who being equal with God made himself of no reputation, and humbled himself even to the death of the crosse. Wherfor his reward is not differed so long, bot now God hes exalted him highly and given him a name, which is above everie name Phil. 2, and he for the joy that wes set before him endured the crosse and is set down at the right hand of the throne of God, Heb. 12, 2, which is a greater honour than of an earthly throne. Consider. 3. *His own wordes doe clearly prove it, Rev. 3. 21.* Ans. Can any man see in these wordes any thing for an earthly kingdome? for albeit the throne of the Father & the throne of our Saviour wer diverse, yet may they not both be in heaven? Consider. 4. *That which he calleth his own throne he has not yet received Heb. 2. 8, & 10. 12, 13.* Ans. The wordes Heb. 2, 8 ar, Thow hast put all things under his feet: for in that he put all thing in subjection under him, he left nothing that is not put under him, but we see not yet all thing put under him. Here is a twofold universalitie, al thing is put under him, & nothing is not put under him. What

What more wold yee have? *The last wordes say, all thing is put under him.* If the last wordes say so, they must be contrarie to the former wordes: bot the wordes ar, *Wee see not all thing put under him: nether is the word Receive there, which is the point in hand.* Now these two ar far different, *Wee see not all thing put under him, and, he hes not received all thing to be under him.* So this text in stead of proof convinceth the foolish Tenete. It may be, this is more clear in c. 10. 12. 13, wher it is sayd, *He sate down on the right hand of God (There the height of glorie) expecting from henceforth till his enemies be made his foote stoole.* What is here for an earthly throne or another throne? his enemies ar made subject unto him, even his greatest enemies, as it is granted before: but so long as this world continowes, new enemies shalbe arising, and can he not subdue them, as he hes done others, unlesse he erect and site on an earthly throne? *Confi. 5. Seing he sittes now on his Fathers throne, therfor nether is this the tyme, nor that the place, in which his throne is to be erected: not the place, because in one kingdome ther can be but one throne; and not the time, for then he should site on his own throne, which now he doeth not.* Ans. If this be not to deceive with wordes, I knowe not what it is to deceive. One and the same throne is called the throne of God and of the Lambe, Rev. 22. 3: and therfor his Fathers throne is his own throne, as he sayth generally Ioh. 17. 10, *all my thinges ar thine, and all thine ar myne:* and so both partes of the proof fall to the ground: in one kingdome is bot one throne, and that throne belongeth unto the Father and unto the Sone, and now he sittes on his own throne, as it is sayd expressely unto the Sone Heb. 1. 8, *Thy throne is for ever and ever: and he prayeth for no other glorie, bot that which he hade before the world wes Ioh. 17. 5.* *Confi. 6. He hes a throne which belongeth unto him as man, and to the throne of the Father he hes no proper intereste, bot as God.* Ans. Shew then any text that speakes of his two thrones: yea if he have or shall have any throne as man, and not as God, it must be given unto him: bot it is now given unto him to site on his Fathers throne, and his given throne is the throne of his Father. *Inst. The reasonn of it*
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(as is intimated in the first wordes) is because the tyme in which all that shall overcome is to be called, is not yet at an end, and this also the answer, which was made unto the soules under the altare (which cried for vengeance against their persecutions) does fully confirme: for it was sayd unto them, they should rest yet for a litle season untill their fellow-servantes also and their brethren, that should be killed as they were, should be fulfilled Rev. 6. 11. and when this is done Rev. 11. 15. then shall Christ sit on his throne, and they that overcome shall sit with him: for he that overcomes and keeps, &c. Rev. 2. 26. Ans. The force of this reason is, Christ shall not be a king till all his subjectes be called and overcome, but his subjectes are not all yet called: which forme is alyk with this, Ferdinand shall not be Emperour till all his subjectes be borne and be victorious, whereas some of his subjectes are coming dayly into the world, and (it may be) moe of them are dayly departing. This is a ridiculous reason, and so is the other. 2. Nether does that prayer of the saintes make mention of his earthly kingdome, but of subduing or revenging their enemies, which shalbe without an earthly Monarchie, to wit, by punishing them in hell. 3. That text Rev. 11. 15. speakes not of a proper kingdom of Christ, (and farlesse of an earthly kingdome) but of the kingdome of our Lord and his Christ: if it had been sayd, Of our Lord and Christ, or, of our Lord Christ, it might be thought to be the proper kingdome of Christ which he as man governes or shall governe: but when it is sayd, Of our Lord and of his Christ, we see a distinction of persones, and unitie of power: And therfor it is clear, that the text Revel. 2. 26. is impertinently cited for proof of that thing which is not, and is imagined to be on earth; whereas that power is in heaven. Inst. 2. The lyke encouragement he gave also to his disciples before his passion; Yee are they (sayd he) who have continued with mee in my tentations; therfor I appointe unto yow a kingdome, &c. Luk 22. 28. Ans. It might been more for his purpose to have conceiled this text, which makes the 12 tribes of Israel the persones judged: and all the textes quoted on the margine speak of the kingdom of God, except that of Luk 24. 42, 43. wher is mention of no kingdome, but of eating and drinking after

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Christs resurrection: and if that be the kingdome, wherof our Saviour speakes c. 22. 29, that kingdome is come already. *Inst. 3.* I know these wordes are taken by interpreters for a metaphoricall expression of those joyes, which he shall receive in heaven: but it is a current axiome in our schooles, *Non esse à litera seu propria Scriptura significatione recedendum, nisi aliqua necessitas cogat, & Scriptura veritas in ipsa litera periclitari videtur.* Ans. It may be doubted, whether this Authour has been bred in schooles, or what he calleth our schooles, seeing he so abuseth rhetorical termes (as literal sense for proper sense; metaphorical sense contradistinguished to figurative sense) and keepes no logical canones in his arguing, and I think, he did never learne such interpretation of Scripture in any approved schoole. As for this rule, he may see partly by that is sayd, and shall see more heerafter, that these wordes can not be understood of an earthly kingdome: nether doe these forecited Scriptures compell us (as he boldly sayth) to stick unto the earthly sense of this text in hand. *Inst. 4.* For besides that ther is litle analogie and resemblance betwixt a perpetual praysing and worshipping God, and the businesse of a politike government here spoken of; besides this (I say) we are already informed that though our Saviour be now in heaven, yet he sits not there on his own throne, and consequently is not yet in the kingdome, which the Father has appointed him. Ans. What impudence is here! doeth not David say Psal. 16. 11. In thy presence is the fulnesse of joy: at thy right hand are pleasures for evermore? and Psal. 17. 15, I shall be satisfied, when I awake with thy likeness, and Psal. 36. 8, they shall be abundantly satisfied with the fulnesse of thy house, and thou shalt make them drink of the river of thy pleasures. These and many more are spoken of the joyes in heaven by resemblance with earthly kingdomes. And we have already shewed that he has been misinformed (or misinformeth) of another throne and another kingdome. *Inst. 5.* It is plaine from S. Paul 1 Cor. 15. 22, that it shall not be there after the judgement of the dead: his wordes are these, as in Adam all die, even so in Christ shall all be made alive: but everie man in his order: Christ the first frutes, afterwards they that are Christs at his coming. And on the margin he addeth, They that are Christs; I, ther wer not to be some distance of time betwixt the resurre-

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tion of these and other men, it had been as easie for the Apostle to have sayd, *They that ar dead, or, all that ar in the grave.* Ans. 1. Whither the Apostle might have sayd so, or so: can any man gather necessarily out of these wordes so great a distance of time betwixt the resurrection of the godly and of the ungodly? Here the Apostle nameth the godly, & not the ungodly, nor importing any notable distance of time; but because he had sayd v. 22. *In Christ all shalbe made alive:* which wordes can not be properly and univocally meaned of the ungodly, whose rising shalbe for the accomplishment of their second death; therfor here v. 23. he justly omittes the mention of the ungodly, and speakes of the godly, as also he does 1 Thess. 4. 16. 17: wher we find expressly an order among the godly, saying, *The dead in Christ shal ryse first, & then we who ar alive and remaine shalbe caught up together with them in the cloudes, to meet the Lord in the aire.* The Apostle in both textes speakes of the same coming of Christ, (as this Authour acknowledges & applieth the wordes to the same purpose p. 50) as none will say, that ther shalbe any notable prioritie in tyme twixt the one and the other sorte meeting Christ; so and far lesse doe these wordes speaking only of them that ar in Christ, importe two resurrectiones different the one from the other the space of 1000 years. Yea and the Apostle saying, that we shalbe caught up and meet the Lord in the aire, and so shalbe ever with him; how can any imagine that we shal come down again from the aire to abide so long a space on the earth: and therfor he speakes there of the general resurrection, when they who ar in Christ shalbe ever with him, not in a temporal but everlasting glorie. And seing the Apostle speakes both there and heer of the same resurrection, certainly he speakes not here of a resurrection before that tyme of the general judgement. 2. page 49 after the wordes of Paul, at his coming; Mr Matoun inserteth, *and not the Martyres only.* Why inserteth he these wordes? doeth any (who denyeth this earthly monarchie) say, that the Martyres and no moe shall come with Christ? no, but some Millenaries say so? & here he wold marke a word aganst them. Be it so, 3 he wresteth the wordes thus; *Then comes the end (what presently after his coming; no. but) when he hath delivered up the kingdome to God, & to the Father: & when shal that bee,*

When he shall have put down all rule and authoritie and power, &c. Here in stead of explication is a verie contradiction of the texte by inserting a negative, and conueying it closely with a querie: the particle Then hes a relation to the wordes preceding, and the word Comes is not in the original, as yee may see by the diuerse characters in the translation, and it may allweel be rendered Then or at that tyme is the end, when he shall have delivered up, &c. so that the verie tyme when he shall deliver the kingdome, is when they who ar Christs shall rise at his coming: and therfor ther shalbe no notable distance of time twixt the resurrection and the general iudgement: and consequently these wordes of Paul doe clearly prove, that the reigne of Christ as God-man doeth not beginne after his nixt coming, nor can (without contradiction unto the Apostle) any notable space of time be betwixt his nixt coming and the last subduing of all thinges. The 25 verse proveth the same: for when it is sayd, For he must reigne till he hes put all his enemies under his feet; ther y is taught (more clearly in the original language) that now he reigneth and continewes reigning, and consequently he is not to beginne his reigne, (even as it is sayd Heb. 2. 8. Thou hast put all thing under his feet) and when they who ar in Christ shalbe made alive, death the last enemy shalbe destroyed, and then is the end of administration. *Inst. 6. Betwixt the time that now is and his kingdome, our Saviour hes put an irreconcilable distinction; calling this the tyme, not of a kingdome bot of temptation, that is, of persecution for righteousnesse.* *Ans.* What God by his word and experience hes conjoined, let no man call irreconcilable: for he sayth Psa. 110. 2. reigne thow in the midst of thy enemies: and Rom. 8. 37. in all these thinges (that is in the midst of our sufferinges) we ar more than conquerours. So that when the enemies doe rage and persecute, even then doeth Christ reigne, and the godly ar kinges, or if there be any title more transcendent. *Inst. 7.* And shall not their bodies asweell reigne with Christ, as their soules? bot these (we knowe) ar and shalbe yet captives to the grave. *Ans.* When Christ shall come, the last enemy shalbe destroyed, and the bodies (and not the soules, which die

die not) shalbe made alive, and both shalbe with him for ever.
Inst. 8. *Ar the faintes that shalbe found alive at Christs coming, exempted from his coming? for if he should reigne then, and then give up his kingdome to his Father, they ar exempted.* *Ans.* He is king till then, and governeth all who ar and shalbe; and when he shall come, they who shalbe found alive, shalbe caught up to meet him. And because the clearing of this point may serve for clearing the whol mater, I adde by way of explication; As the sin of Adam was committed aganſt God the Father, and his revolting or apostasie was a diminution of the Fathers kingdome, so the bringing of the faithfull into his obedience is the rendring of that kingdome. It is true, the offence was aganſt the Sone and H. spirit; bot the work of creation being the work of the Father in a special manner (as it is intimate in the Creede) the sin was directly aganſt the first persone: When obedience was not given, the Father might have execute his justice on the offendres, as he did on the Angeles. Now as when a part of an earthly kingdome rebelleth aganſt the king directly, and indirectly aganſt his sone as a friend and heir of his fathers croon: the sone may undertake to regaine the rebelles unto his father, and the father may be weel pleased to committe unto his sone that parte of the kingdome for that effect with full power: which the sone acceptes, and reigneth and prevailes powerfully, so that, albeit the archtraitour ganestand in malice to the honour of the king and his sone, yet many of the rebelles ar reconciled with the king, who by this meanes regaineth his kingdome: So the Sone of God hes undertaken for so many as it pleased him, and beseeches men to be reconciled with the king of heaven and earth, shewing that he hes appeased the Fathers wrath, and hes power to receive into, and exclude from the kingdome of heaven: which power he hes received of the Father: and he shewes that ther is a tyme determined for receiving men into grace again; so that if that time shall expire, ther is no more grace to be shewed unto any: Satan envyyeth the glorie of God and mans reconciliation and therfor opposeth by deceiving some, and vexing others who hearken unto the word of reconciliation: nevertheless Christ

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prevaileth by his preaching, so that a great many repent and crave mercie, and others not: when the determined time comes, these who have been received into mercie are presented unto God the Father, and as if they had not rebelled, he acceptes them into his kingdome: when the Sone sayth, Here I am and these whom I have brought into acknowledgement of their offenses; I have satisfied Justice for them, Thou O Father hast thy own subjectes, and let them have the kingdome prepared for them; The Father will not say, Thy reward is not in heaven but on earth: therfor let them goe again unto the earth, and inherite glorie there for 1000 years: But receives them into the inheritance reserved for them in the heavens.

*Pag. 50. Of this kingdome also speakes Sa. Peter Act. 3. 19. 20. 21. Wher if by the time of refreshing and restitution of all things, nought els be meant, but the Jewes inhabiting again of their own land, and the bringing of all other nationes into subjection to them, then it is evident that Christs coming at this time, shalbe to accomplish this thing to Israel, and consequently to receive his appointed kingdome: but that these wordes can have no other meaning, a small acquaintance with the Prophetes will informe you: wher as they speak of nothing more, so they have nothing which can be applied to our Saviours second coming, as a comfortable effect so generally foretewne, but this. Ans. I am sure, No man can imagine, that these wordes in themselves importe, that our Saviour shall reigne among the Jewes as an earthly monarch: which is the pointe pag. 45, and therfor this, if by the time, &c. is as if one wold say, If I be a king, I am a king. 2. that the Prophetes have another meaning, may be seen by all the Interpreters, and partly by that is sayd here. 3. it is a wonder, if any Jew will say, that the Prophetes speak of nothing more: for if his meaning be, They speak not more of any other thing, it is questionable seeing ther is much spoken of Gods preceptes: But if he doe meane (as it seemes) that they speak not of any other thing that can be applied unto our Saviours coming, I will cite one Prophet for all Daniel 12. 1. 2; wher
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is mention of the great Prince ; of great trouble even to the time of deliverance , and then awaking of some (not for a space of time , but) to everlasting lyfe , and of others (at the same time) unto shame and everlasting contempt. And is not this a more comfortable effect forthewen generally unto everie one , that shalbe found written in the book ? Now the cause , why the Prophetes write so much of Ierusalem and that kingdome to be restored , wes , that the godly hearing of the destruction of that kingdome , did greatly fear , that that commonwealth should never be restored , wherin Christ our Saviour wes to be borne and performe the work of redemption : we may justly think , that their fear wes not so much the wante of bodily libertie , as the not coming of our Saviour : and therfor the Prophetes insist much upon that pointe for the comfort of the godly , that howsoever that kingdome shalbe ruined , yet it shalbe restored , and all nationes shall by the preaching of Jewes come into the obedience of Christ , and so receive lawes from the Jewes , as being captives unto them , whose captives they might be for a time. Bot to imagine that the faithfull did expect , and the Prophetes did speak of no other thing , bot this earthly Monarchie , is too grosse , and directly contradicting the Apostles bearing another testimonie of them , Hebr. 11. 16 , they desire a better countrey , that is , heaven : and 1 Pet. 1. 9. 10 , receiving the end of your faith , even the salvation of your soules , of which salvation the Prophetes have enquired and searched diligently , who prophecied of the grace that should come unto yow , &c.

Pag. eadem. And here we may call to minde our Saviours wordes to James and John , when they requeste that one might sit on his right hand , &c. Ans. We may call to minde too his wordes , Yee knowe not , what yee ask , Math. 20. 22 , and the wordes of the Euangelist , vers. 24 , when the ten heard it , they were moved with indignation against the Brethren . VVhich wordes shew , that howbeit Christ had spoken of his Kingdome , yet at that tyme James and

and Iohn wer both ignorant and ambitious. *Inst.* But his wordes following doe intimate, that his kingdome is to be held on earth, where only this may be fulfilled: for in heaven it can not be done, unlesse we will grant, that other men shalbe as highly exalted, as our Saviour is. *Ans.* 1. Albeit never one shall sit on his right hand nor his left, yet nothing in these wordes is for this purpose, seing he sayth not there, that any shall sit, but only, To sit on my right hand -- is not myne to give. 2. *Mat.* 19. 28. he speakes of sitting on the throne of his glorie (which must be in heaven, seing he speakes absolutely, his glorie, and his glorie is greater in heaven, than can be on an earthly throne) and he sayth unto his disciples, When he shall sit on that throne, yee who have followed mee in the regeneration, shall sit upon 12 thrones: And may not some of these thrones be on his right hand, and some on his left hand? I enquire not now, what these thrones may bee, but there yee see multitude of thrones in glorie, as kinges in their State may have thrones for their greatest Peeres. *Inst.* 2. To sit on a throne is to sit at the right of God: which is a prerogative peculiar to the Son alone, which the chiefest of the angels never enjoyed: for to which of the angels sayd he at any tyme, Sit on my right hand? *Ans.* Christ sitting on a throne sits on the right hand of God: but to speak absolutely, To sit on a throne in heaven, is not to sit on the right hand of God, no more than any Prince is advanced to the right hand of a king, albeit he sit on a throne, and inferiour to the king and his eldest sone.

Tag. 11. The Apostles wordes *2 Tim.* 4. 1, may not be forgotten, I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdome. Why should Christs appearing and kingdome be joynd together; yea why should his kingdome be added as the end of his appearing, unlesse both wer so contemporarie? unlesse his kingdome wer so beginne at his appearing, and not before it? *Ans.* The mentioning of these two together and in that order doeth no more importe such a beginning, than the end of glorie is the beginning of vertue, because the Apostle sayth in the same order, he bes called us unto glorie and vertue *2 Pet.* 1. 3: howbeit glorie be named before vertue, glorie is after

after vertue. *Pag. ead.* And in my seeming that propheticall image Dan. 2. 31, which representeth both the orderly succession and diverse condition of all the then following kingdomes of this world, unto the kingdome of Christ (shadowed there unto us by the stone that was cut out without handes) doeth give good light unto this of Saint Paul: for in what maner these kingdomes have succeeded each other, in lyk maner is the kingdome of Christ to succeed them, as appeares by the same phrase of speech, which is attributed as well to the setting up of this kingdome, as to any of them, to wit, that it shall break in peeces and consume all these kingdomes. *Ans.* In the seeming of many millions that image doeth not signifie a temporal monarchie of the Iewes, which is the point in hand: and the seeming of so many, contrarie to the seeming of one, might satisfy for all that long discourse following: nevertheles I adde, albeit these four kingdomes did succed one another, yet the kingdome of Christ did not succeed or was the last of them, or after them in time: for it is written v. 41, In the dayes of these kinges [not after them] shall the God of heaven set up a kingdome, which shall never be destroyed, and it shall break in peeces the iron, the brasie, the clay, silver and the gold. It shall break the silver and the gold; then it shalbe before the brasie and the irone. And of what king can that be understood, but of Christ, who sayth Esa. 10. 12, I will punish the stoute heart of the king of Assyria, and c. 37. 29, because thy rage against mee -- I will put my hook in thy nose, &c. 2. Whereas it is alledged that the 35 verse does fully declare that succession in time and place, certainly the 35 verse is not contrarie to the 44 verse, which shewes plainly, that this kingdome shalbe in the dayes of these kinges, and breake them in peeces: and therfor these wordes Shall break them in peeces, signify a conquest by power, but nether by succession in tyme nor by force of armes. *Inst.* The falling of the stone upon the feet of the image, upon the last and divided kingdomes of the irone empire, does probably implie no lesse. *Ans.* The dream implyeth nothing contrarie to the exposition: and therfor leave probabilities that are contrarie to certainties. *Inst.* 2. If the kingdome of God there spoken of, wer to be understood of a kingdome, which should be so set up in the dayes of these kinges

kinges--then doubtlesse it should be represented by some part of the image it self-- and not by a thing so different from it and aduerse unto it. Ans. 1. Then teach God, how he should revele his will. 2. it is reveled in expresse wordes v. 44. 3. ther wes reason to expresse it by a different thing, because the four wer of one qualitie, and this wes of another qualitie; My kingdome (sayth he) is not of this world Joh. 18. 36; it is more wonderfull, more powerfull and more general than any of them, and all the kinges who will not serve this king shall perish, he shall break them with a rode of irone Ps. 149. 8, he shall strike them thorow in his wrath, Psal. 210. 5, and bind them with chaines, and their nobles with fetters of iron Ps. 149. 8. Inst. 3. And that nought els is meaned by the world to come Heb. 2. 5, but the kingdome of our Saviour, it is evident by the authoritie there alledged out of Ps. 8. Ans. None denieth it. Inst. 4. If ther be yet a world, which is yet to be put in subjection unto Christ as man, then it must be a distinct world from that in which as man he shall give up the kingdome to his Father. Ans. The kingdome of the world, wherof the Apostle speakes there, wes then to come, not in respect of Christ, but of the Apostle: for he meaneth the kingdom of heaven, as appeares by these wordes [wherof we speak], which have relation of the wordes preceding v. 3. If wee neglect so great salutations Where he opponeth the euangelical promises unto the typical promises: these wes an earthly Canaan, and this is heaven. Christ at the time of writing this epistle wes in possession of it, and the Apostle did then hope for the house not made with handes, eternal in heaven 2 Cor. 5. 1: and therfor that world is not a distinct world, but even the same in which as Mediatour he shall give up the kingdom to the Father. Inst. 5. That which is given up, is alreadie past. Ans. That which shalbe given is not past as yet: nether shall it be given up altogether, but in some maner, as the Millenaries acknowledge, it shalbe at the end of their 1000. yeers. Inst. 6. It is nowher sayd, that the new Ierusalem, the citie of eternall glorie shalbe subject to Christ as a creature, but that he as a creature shall (after the judgement of the dead) be there subject to the Father. Ans. He as God-man sayth Mat. 28. To mee is given all power

power in heaven and on earth. And thus all the consequences for proving the earthly monarchie of the Iewes ar naught.

*Pag. 45. You shall hear it directly and expressly affirmed Luk. 1. 31. 32. 33. Ier. 23. 5. 6. Zach. 6. 12. 13. Ezek. 34. 22. 23. 24, and 6. 37. 24. 25. Esa. 9. 6. 7, and 6. 52. 13. 14. 15. Mic. 4. 6. 7. Ps. 72. 6. 7. 8. 9. 10. 11, and 102. 13. 14. 15. 16. Now that these prophecies concerne the reigne of Christ alone, I think no man doubteth; and that they ar already fulfilled, it can not be proved. Ans. These textes may prove something against your fellow Mr. Archer, who thinkes, that Christ after he hes put the Iewes in possession of their Monarchie, shal ascend again into the heavens, & Iewes in the mean tyme shall reigne till his thrid coming: But they prove nothing against us, who hold, that Christ reigneth on the true throne of David. *Inst. Neither did Christ at his first coming sit on Davids throne, nor any other of Davids linage -- for the scepter wes departed.* Ans. He sittes on the right hand of the throne of Majestie in heaven Heb. 8. 1 which wes typified by the throne of David. *Inst. 2. Nether wer Judah and Israel then in the land together.* Ans. Ther is neither Iew nor Griek, nether bond nor fre, nether male nor female, but we ar all one in Christ Iesus: and if ye be Christs, then ar yee Abrahamis seed & heires according to the promise Gal. 3. 28. *Inst. 3. Nether wes the temple then destroyed, bot afterwards.* Ans. Christ sayd, destroy this temple, and in thrie dayes I will raise it up again. Then sayd the Iews, Fourty & six yeers wes this temple in building, and will thou reare it up again in thrie dayes? but he spak of the temple of his bodie, sayth the Euang. Ioh. 2. 19. So the true temple is Christs bodie, which the Iewes destroyed, and he raised it up again: and in this sense the disciples did believe the Scriptures after the resurrection of Christ v. 22. And therfor the things spoken in these Scriptures ar accomplished at his first coming not only in heaven bot on earth according to the different portiones therof; In heaven and on earth, I say, and in true Ierusalem and on the true throne of David: for his feet stood in that day [to wit, when he went to receive the fuller accomplishment of his kingdome] on the mount of Olives, which is by Ierusalem on the east [from which also he ascended] and the mount of Olives hes been cloven in the midst therof*

toward the east and toward the west [when not only the members of the church, but all the world wes shaken at the powerfull preaching of the gospel, (even more gloriously than at the giving of the lawe, Heb. 12. 26) so that nothing could hinder the course therof] and the Iews have fled to that valey of the mountaines [when they did embrace the gospel, which is lowe in worldly mens estimation, and of high esteeme before God] and the valey of the mountaines hes reached unto Azal [for the preaching of the gospel hes been an excellent stone-mark shewing the right way, (as it is expounded 1 Sam. 20. 19, on the margin of the late translatione) to the kingdom of heaven] yea they have fled lyk as they did flee from before the earthquake in the dayes of Vzzia king of Iudah [towit, they have been astonished at the wonderfulnesse of Gods workes] and the Lord hes come; and so furth as it followes in Zach. 14. wher he shewes the perpetual light of the glorious gospel v. 6. 7, and the continuall flowing of wholesome waters in the kingdom of Christ v. 9. 8, and the removing of all impedimentes for the securitie of the electes conversion and salvation v. 10. 11. Yow see here, that our Saviour came not only to conquer death (which is the last enemy that he shall destroy, and therfor not to be destroyed till the last resurrection) but also to tak the kingdomes of the world unto himself, and hes made them all acknowledge his authoritie, and hes put down all contrarie power and authoritie (for all nationes have praysed Christ, and given laude unto him Rom. 14. 9. 10. 11.) that ther is one shepheard and one sheepfold, that the dominiones, kingdomes and greatnesse of the kingdomes under the whol heaven have been possessed by the people and saintes of the most high, that is, (as the gospel hes expounded it) by the faithfull Israel Rom. 14. 12, howbeit all hes not been possessed at the same periode of tyme.

Pag. 58. This, as I think, is the tyme of which he spak these wordes, Verily I say unto yow, Heerafter shall yow see the heavens open, and the angels ascending and descending upon the Son of man.
Ans. That these wordes shalbe fulfilled or have been fulfilled, it is most certane; and it is als certane, that they shall never be fulfilled.

filled in the proper acceptation of the words, seeing the bodie of Christ is not so tale, as that it shal reach from heaven to earth: for this cause some (as Cyrill on this place) have expounded *unto* for *upon* in this sense, as if the heavens wer open, the angels shall come down and ascend unto my service: so doeth Chrysostome apply these wordes to the angels ministring unto Christ in tyme of his passion and resurrection. Others think it to be an exposition of that vision of Iacob Gen. 28, wherby wes signified, that Christ is the Mediatour making way twixt heaven and earth Col. 1, 20: and these expositiones (for the mater) doe aggrie with other Scriptures. *Inst.* That this may be fulfilled, it is requisite, that he be on earth, whither these messengers may descend unto him, and from whence again they may ascend. Which argues too his continuance heer for a greater space of tyme, than the judgement of the dead requires. *Ans.* A poor proof: for as it is requisite, that he be on earth, whither that these messengers may descend unto him, so I may say, it is requisite, that he be in heaven whence they may descend on him, and whither they may ascend to him: and so taking the wordes in that sense, they may be fulfilled, albeit he never wer on earth; even as they may be fulfilled when he is on earth and not in heaven: but according to the first exposition he wes on earth, when they wer fulfilled, farlesse is his continuance on earth necessarie for these wordes.

Pag. ead. Although it be sayd, that Christ shall reigne over the house of Iacob for ever, and that of his kingdome shalbe no end, yet it is not meaned, that he shall alwayes reigne as man, or that the earthly Ierusalem, the place of his throne as man, shall alwayes stand. *Ans.* They will change the signification of the wordes, when they please, and so far as it makes for their purpose, and no more: but when they shall prove by Scripture, that the earthly Ierusalem shalbe the place of Christs throne, we may aggrie on the exposition of the words for ever, and shalbe no end: and till that be shewen, I omitte further enquirie of them: but as yet we have seen nether necessarie consequence nor evident expression for it. Followes another point, that the restauration of Ierusalem and resurrection shall concur.

Pag. 6. Tow see that when our Saviour comes to reigne over all the earth, he comes not alone, but bringes all the saintes with him. Ans. Wee see nether that he shall come to reigne (after that maner) over all the earth; nether that he shall bring all his saintes with him, and for this last point he alledges no text of Scripture, but will have it to be taken on his bare word: which we refuse to doe. Wee read, that when he shall come to judge, he shall bring all the holy angels with him Mat. 25. 31, and all nationes shall be gathered before him, and that he shall send his angels to gather the elect from the four windes: but that they shall come with him into an earthly monarchie, we find no wher. And nevertheles as if it wer unquestionable, he addeth; Which wordes as they doe establish the lideval sense of the first resurrection mentionet Rev. 20, so they make the kingdome of Israel and the 1000 yeers reigne of the saintes to synchronize and meet together: for why shall the saintes come with him, but because they have a share in this kingdome, and ar to be his assistentes in it, as he told his Disciples? Ans. The first resurrection of bodies importeth a second resurrection; and so either these who ryse shall die again, and rise again at the second resurrection; or they who shall rise at the first shall not die at all, and others shall rise again at the second resurrection. This Authour makes it so wher manifest, which of these two he holdeth, and Mr. Archer holdeth the first opinion: but neither of them hes any warrant from Scripture, and the testimonies that ar cited here on the margine, shew that ther shall not be such a resurrection of the richreous: for it is sayd Luk. 20. 35, they who shall be accounted worthy to obtain that world and the resurrection from the dead nether marrie nor ar given in marriage, nether can they die any more, for they ar equal unto the Angels, being the children of the resurrection. If they can die no more, and be equal unto the Angels, then they shall not rise at a second resurrection, nether shall they live an earthly lyf, which in the best degrie is inferiour unto the lyf of the Angels. Ioh. 6. 39 This is the Fathers will, that of all that he hes given mee, I should lose nothing, but should raise it up at the last day; and v. 44. No man can come unto mee, except the Father who hes sent mee, draw him, and I will

will raise him at the last day. If the last day be the day of the generall judgement (as certainly it is, even supponing the temporal Monarchie for 1000 yeers) and the elect shal not be raised til the last day (as these wordes imply) then ther shall not be a first & second resurrection, unles the second resurrection be after the last day: and consequently, ther not being a resurrection of the children of God till the last day, the first resurrection mentioned Rev. 20 can not be understood of the bodies, but rather a rising from sin, wherof mention is made Eph. 5. 14 and Col. 3. 1. He cites also Phil. 3. 11 If by any meanes I might attain unto the resurrection of the dead. These wordes name the dead generally, and make nothing for a first and second resurrection: but v. 20 it is sayd, Our conversation or freedome is in heaven, whence also we look for the Saviour, who shall change our vile bodie, that it may be lyke unto his glorious bodie. If the freedome [POLITTUMA] of the godly be in heaven, then they expect not a Monarchie on earth; and if the bodies shalbe lyke unto his glorious bodie, they shall not live an earthly lyf nor die again. He quoteth, 1 Theff. 3. 13 and c. 4. 14, &c. but the first hes nothing of a second resurrection, and c. 4. 14 sayth, Wee shalbe ever with the Lord, towit, in another maner than nou; nou by grace, and then in glorie. If we shalbe ever with the Lord, then we shall not die again and rise again, unlesse the Lord die too: which, I think, they will not say. Lastly he cites Ezek. 37. 12, 13, which wordes certainly ar allegoricall, and shew the returne of the Jewes from their captivitie, not withstanding the extremitie of their miserie, and after these wordes he takes occasion to speak of the spiritual kingdom of the Church, as is sayd before: but nether first nor last speakes the Prophet of a first and second resurrection at or about the last day. And so in all these testimonies nothing is to this purpose of the concurring of the Jewish Monarchie with the first resurrection. *Inst. The elders Rev. 5. 10 sayd in the bearing of Saint Iohn, Thou hast made us unto God kinges and priestes, and we shall reigne on earth:* And on the margine he cites Rom. 4. 13 Luk.

Ans.

Ans. That these wordes Rev. 5. 10. signifie the honour and priviledges of the godly on earth; it is out of doubt: but the question is, whither Iohn sawe these elders in heaven, and whither they shall come from the heaven to the earth again; or whither Iohn signifyeth by them the godly on earth? If these wordes make any thing for this purpose, these elders wer in heaven: but all the Interpreters (even the Authour of Commentat. Apocalyp. pag. 8.) expone them to be the godly on earth. The wordes Rom. 4. 13, ar, The promise that he should be the heir of the world, wes not to Abraham and to his seed throghe the lawe, but throghe the righteousnesse of faith: Certanly albeit the land of Canaan wes promised to Abraham and his seed, yet he (never having possession of that land) and his seed or the faithfull ar more properly called the heires of eternall yf Tit. 3. 7, and heires of that kingdome, which he hes promised unto them that love him, Jam. 2. 5, and heires of God and joint-heires with Christ Rom. 8. 17: which kingdome wes typified by Canaan: and of this promise without doubt speakes Paul there. The wordes of Luk 19. 17. 19. ar a part of a parable, and we knowe, that everie part of parables is not argumentative. These textes then serve nothing for this Monarchie. On the margine is cited also a testimonie of Windelin: but we regard not the testimonie of parties in their own cause, (and far lesse doe we regard the consequences of that testimonie, wherwith the next page is filled, and with that question of the essential or accidental change of the elementes) seing for one we may bring 5000 testimonies in this purpose.

Pag. 62. This will appear to a diligent ey out of the controverted place Rev. 20. for besides, that the opposition betwixt the first and the second resurrection, doeth impose the same sense on both; besides this (I say) the vision represented not unto Saint Iohn perfect men at the first, that is, men that should be beheaded for the witnessse of Iesus, but soules only, and that as of men already beheaded: which manifestly shewes, that the resurrection after mentioned, did follow their death, and not goe before it. Ans. This forme of discoursing shewes manifestly that the Authour is a strange wrangler: for 1. ther is no more opposition

opposition nor aggriment twixt the first and the second resurrection, than is twixt the first and the second death : but none will say, that the first and second deaths ar in alyke sort bodily: and therfor ther is no necessitie to expone the first and second resurrectiones in the same sense. 2. what perfection of witt is it to imagine, that men who shalbe beheaded for the witnesse of Iesus ar more perfyte than the soules of them that ar beheaded? 3. if by these soules he understanes the spiritual part of men ere they wer made perfyte, then he must understand the soules ether before they entred into the bodies, or after they entred the bodies before their regeneration : but both these conditiones ar before the first resurrection. 4. if the first resurrection be their forsaking of Antichristian erroures or (as it is sayd there) their not worshipping the beast, and their not receiving the beasts marke (as all Interpreters, excec Millenaries expone it) then the first resurrection followes not their death, bot goes before it. *Inst.* It is sayd, that they lived and reigned with Christ 1000 yeeres: bot how can it be, that they should reigne after their resurrection or begin their resurrection all at once, or continu it but 1000 yeeres (which thinges these wordes imply) if by their resurrection should be understood their regeneration, and by their reigne their being in heaven; or if by the word, they lived, should be meaned only They wer converted; how can they reigne so long as 1000 yeeres, seing the place of their reigne must be on earth? *Ans.* If by their living and resurrection be meaned their constant profession (as is sayd) and by their reigne their prevailing over these heresies, all these mistes ar soon scattered; towit, they reigne before their death and not after their resurrection; they began their reigne not all at once, but in their severall ages (even as the Millenaries doe imagine, that the saintes in that conceited monarchie shall not live all at once, but in their severall ages die again, and succeed one age to another for the space of 1000 yeeres) and so they reigne not everie one throughtout the 1000 yeeres, and so long space have ever some opposed the erroures of the beast: and they reigning on earth have been encompassed with warre again, as it wes foretold, and Ecclesiastical Histories declare.

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Inst.

*Inst. 2. The reigne of Christ doeth not beginne, till Antichrist is destroyed, so that a metaphoricall interpretation of the first resurrection wold make good this conclusion, that most of the saintes shall rise many 100 yeers before their reigne, ther being no lesse distance of time betwixt the houre of their calling and Antichrists confusion. Ans. I have before made it clear, that Christs kingdome is alreadie begun: for he reigneth in the midst of his enemies, not only by his power overruling, disappointing and turning all their plotes upon their own pates, but also in comforting the heartes of the godly, so that they ar a terrour to the whol earth, even to their enemies (who ar many tymes more afrayed at the prayers of the godly, than at the cannone of other enemies) and subdue the spirites of the world, and bind kinges in chaines stronger than iron: And therfor that assertion falleth, The reigne of Christ beginneth not till Antichrist be destroyed: and that absurditie following that assertion is falsely imputed unto that interpretation. *Inst. 3. The assumption* [he wold say, assertion; but it is marked before, the Authour is not a Logician] *is grounded on Rev. 11. 15, which shewes that till the time of the sevent trumpet (with the beginning wherof the last vial does concurre) the kingdomes of this world doe not become the kingdomes of our Lord and of his Christ. Ans. The wordes ar, The kingdomes of the world ar become the kingdomes of our Lord and of his Christ. Here it is not sayd, Our Lord and his Christ shall not reigne till this time; bot this is all that the wordes importe, Now is no kingdome but our Lord's and his Christ's. And if it be objected, It is no wher sayd so of Christ's reigne till this tyme of the sevent trumpet: and therfor it can not be true, that our Lord and his Christ doe reigne till then; I answer, yee have heard before, that in the midst of these kingdomes doeth Christ reigne, even among them and over them, but all their kingdomes shalbe utterly destroyed, and his kingdome shalbe for ever; for ever and ever, sayth John, and therfor not for 1000 yeers only. 2. That synchronisme of the seven viales with the last trumpet is confuted before. Now if we lay together what is sayd of the Jewes reigne here, and this answer, we shall lykwyse see the* *vanitie**

vanitie of that observation on the margine upon these cited wordes; which is; It is not sayd, the kingdome of heaven, to wit, of the thrid heaven — or of another world, I say, of another in substance, but, the kingdomes of this world, that is, which is now, and shall till then be divided into many kingdomes, shall wholly become Christs, and be made by him one heavenly kingdome, &c. For if yee remember what is sayd, that here John speakes of the kingdom of our Lord and his Christ; he speakes not of the kingdom of the Jewes on earth: seing he makes a distinction of two persones our Lord and his Christs, that is, the Father and his Sone, and that kingdome is for ever and ever. *Inst. 4. This also is intimated by the binding of Satan 1000 years (with which the reigne of the saintes contemporates.)* Ans. He sayd before, This chapter is controverted, (to wit, by the Millenaries on the one part, and all Christianes on the other) and now he sayth, This his conceit is intimated in the binding of Satan: which is as if he had sayd, It is all undouted what he sayth, and all is false that all Christianes say; whereas Christianes have given better warrantes of their exposition, than Millenaries are able to doe. *Inst. 5. This vision as it is next to that of the battle, wherein the beast and the false Prophet are taken, so doubtlesse it shall not till then receive its accomplishment: for seing Antichrist is but the Devils instrument, we can not imagine that his power shall outlast the Devils libertie, especially if we consider that whil Satan is in bold, ther shalbe a general peace over all the world, as the Prophetes say expressly, Esaias 2. 4. Mich. 4. 3. and as it is here implyed in that as soon as he is loosed again, presently he shall gather all the rest of the world to fight against the saintes: but their malicious attempt shall find no better successe, than that of the beasts, &c.*

Ans. This vision is next to that battle in order of writing: but it followes not, that it shall not begin to be accomplished, till the former vision be fully accomplished: for albeit Antichrist be the Devils instrument, it may be understood (as Histories doe verifie) that his power may bee

in the tyme of Satans imprisonment, that is, whil Satan is not permitted to rage and persecute openly, as he did in the dayes of the heathnish emperomes, in the mean tyme Antichrist may site in the Church of God, and deceive the world with lies and fained miracles; so that even when peace is in the world from warres, ther be not peace from the children within (as Bernard complaines in his time in Canticles. ser. 33.) and wen he hes deceived the greatest part of the world or all the world (except some few persones in comparison of them, who ar deceived) then Satan may stirre up Antichrist to wage warre aganst the disclosers of his deceites, as he did aganst the Albigenes and Tolosani about the yeer 1220, and aganst the Bohemianes about the yeer 1420, in the dayes of the Emperoures Sigismund, Albert and others: and so the malicious attempt of Satan may have the same successe with that of the beast; I say not, the lyke, but, the same both in place, time and number. And here adde, that the fyft synchronisme in the second part of Clavis Apocalyptica is false, which sayth, The 1000 yeers of Christs kingdome, and the last trumpet or space after the slaughter of the beast doe contemporate: and the reasons therof ar wrong: for 1 he sayth, doe not these wordes *qui non adoraverant bestiam* — shew, that this kingdome of Christ did succeed unto the kingdom of the beast, his image and them that wer marked with his marke? for why should it be sayd of the sones of that kingdome, that they had not worshipped the beaste unles the beast had gone before? and truely the good office goeth before the reward in tyme. Ans. 1. Our former translation is more consonante unto the Griek, which sayth, They did not worship the beast: which is not the plusquamperfect tyme, but so, that at the same tyme the beast is deceiving the world, and the children of God doe not worship the beast. 2. the reward of them, who worship not the beast is in heaven, and they follow the Lambe whithersoever he goeth. Reas. 2. This appeares yet more by the song of the elders and beastes sung at the destruction of Babylon c. 19. 6. Halleluiah, for the Lord God almightie reigneth, &c. for I dout but ther is one kingdome in both. Ans. When the Bohemianes sawe the armies of

of the pope and the Emperours, turning their backs at the touck of Zifca's drumme, had they not just reason to sing, Halleluiah: for the Lord God almighty reigneth, let us rejoice, &c. And so may the godly at everie victorie over the popish armies, even before the resurrection. Reas. 3. but most of all clearly in c. 11. 15. 16, wher at the sound of the sevent trumpet, the dayes of the witnesses and the monethes of the beast and nations being outrunne, wer great voices in heaven, saying, The kingdomes of this world ar become the kingdomes of the Lord, &c. This is the consummation of the mysterie of God foretold by the Prophetes, &c. Ans. This indeed is the consummation of all the promises foretold by the Prophetes and Apostles: and therfor it is not to be understood of any earthly kingdome: seing the full accomplishment of the prophecies is not on earth. And so this synchronisme being false, all the lyke synchronismes and all expositiones following upon them must faile with it. But to returne unto our authour, when he hes sayd all that he can alledge, at least, all his strongest proofes; he will resolve the doutes aganst his conceites; and me hopelsy, with no better successe.

Pag. 64. Now aganst this which hes been sayd touching our Saviours kingdome, his own wordes Iob. 18. 35, may be objected: for there he sayth planely, My kingdome is not of this world. And Mat. 25. 31, he sayth, When the Sonne of man shall come in his glorie --- With which aggrieth that of 2 Pet. 3. 7, but the heavens and the earth that ar now, &c. and many other places of the lyke nature. But to these wordes of our Saviour I answer, They doe only distinguish the time and condition of his kingdome from the time and conditione of the kingdomes of this world, at the setting up of whose kingdome ther shalbe such an alteration, &c. Ans. Our Saviour distinguisheth not betwixt the time of his and other kingdomes: for he sayth in the same verse, My kingdome is not from hence, that is, my kingdome is at hand, as he sayd unto his disciples, Mat. 15. 28, Verily I say unto you, ther be some standing here, who shal not taste of death till they have seene the Sone of man come in his kingdome, that is, reigning powerfully by the preaching of the gospell: and

Mat. 24. 14, this Gospell of the kingdome shalbe preached in all the world for a witnes unto all nationes, and then shall the end come. There is his kingdome before the end of this world; and now is the time of his reigne, albeit no humane policie be the paterne therof. 2. if he had sayd to that purpose (as the Millenaries say) that in tyme of his kingdome (being so nigh) the kingdome of the Romanes should be no kingdome, they might have more pretext of lawe for condemning him: wherfor he distinguishes the condition of the kingdomes, and not the time of them; so that Cæsar might be Emperour, and Christ a mighty king, both at once. *Non eripit mortalia, qui regna dat cœlestia.*

Page. 65. And to all such places that mention only the dissolution of the elementes and the last judgement, I answer, that these are but a parte of these things, which shalbe done by Christ at his next appearing, and that as other Scriptures shew, that he must reigne on earth, and what shalbe done at the beginning of his reigne, so these shew only what shalbe left undone till the close of his kingdome, when he shall deliver it up. Ans. This shift will not serve their turne: for the Scriptures teach us, that at Christs coming shalbe the end, and he shall deliver up his kingdome 1 Cor. 15. 23. 24. 2. that he shall come in a time when men look not for him, and all shall rise again, both godly and ungodly, and then is the shutting of heaven, as the parable of the ten Virgines teaches, Mat. 25. 3. that wher he is, the faithfull then shall be with him, Ioh. 14. 3. 4. that the heavens must contein him till the time of the restitution of all things, which God has spoken by the mouth of all his Prophets since the world began: But the Prophetes have foretold the last judgement, and that he shall convince all the ungodly, Jude v. 14. 19. therfor he shall not returne till that tyme. And that is most plaine, Psalm. 110. 1, Site at my right hand till I make thy enemies thy footstoole: That sitting at Gods right hand is his reigning, and it is not sayd, His enemies shalbe subdued and then he shall reigne, but, he shall reigne till then; so that he reigneth conquering, and he conquereth reigning, 5, that his kingdom is an heavenly kingdome, 2 Tim.

mot. 4. 12, and the reward of the godly is in heaven, Mat. 5. 10. 11. as our Saviour spoke of it, and never of an earthly kingdome, unlesse by way of a version, Who made me a Judge? sayth he, Luk 12. 14. and the godly have prayed and wished to be with him in the heavens, and never prayed to reigne in his earthly kingdome, 2 Corint. 5. 1. 6. Phil. 1. 3. 6. that God has raised up Christ from the dead, and set him at his right hand in the heavens far above all principalitie and power and everie name that is named not only in this world, but also in that which is to come, and has put all thing under his feet, and gave him to be the head over all thinges. Whence it is manifest, that seing our Saviour governeth his Church, and all spirites are subject to him (which autoritie is given unto him, and so as God-man;) his kingdome is not to begin as yet, 7. that when Christ shall descend from heaven with a shoute and voice of the Archangel, with the trumpet of God, the dead in Christ shall rise first, and they who are alive and remaine shalbe caught up together with them in the cloudes, to meet the Lord in the aire, and so shalbe ever with the Lord, 1 Thess. 4. Here he is speaking of the same resurrection, wherof he speakes, 1 Corint. 15, as appeares by the 52 verse: and here he shewes the rising of the dead and change of the living to be together, and that they both together shall meet the Lord, and be ever with him. And that the saintes being raised shall not abide on earth to reigne with the Jewes in earthly pleasures, it is manifest, because the Apostles teaches us, 1 Corint. 15. 42, they shall rise in incorruption, v. 43. in glorie and in power, v. 44. in spiritual bodies: and when Christ shall appear, we shall appeare with him in glorie, Col. 3. 4: but it is certaine, that incorruptible, glorious, powerfull & spiritual bodies can not live a natural lyf. Nether can the faith of Christianes, that Christ is come already, stand with that imagination of Jewes & Chilia-stes; seing Iacob sayd, The Scepter shal not depart from Iudah till Shiloh come, and unto him shall the gathering of the people bee. This place can not be understood of the departing of the scepter for a time, as it was in the captivitie of Babylon; which because it was but for a short tyme, and the Scepter was restored agine,

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it wes not thought to be the accomplishment of the prophecie: but now seing the scepter is departed, and the nations have been gathered unto Christ, who should dout of the accomplishment therof? and so that scepter can not be restored unto the Jewes. 2 The Apostle sayth 1 Thess. 2. 6, wrath is come upon the Jewes to the uttermost. This is not understood of spiritual wrath, seing as yet the Lord hes mercie upon them, as the Apostle witnesseth Rom. 11. 5. 28: and therfor it must be understood of temporal wrath: and consequently a temporal kingdome shall not be restored unto them. Lykwise the estate of the Church is descrived such, that the godly shall be mixed which the ungodly even till Christ come, and gather the tares from the wheat to be burned, Mat. 13. 39. All these and lyk passages the Millenaries willingly passe over.

Pag. 66 In my conceit Saint Peter in the verie nixt verse does intimate as much: for having before used the word, day, he warneth them not to be ignorant of this one thing, that one day is with the Lord as a thousand yeers, and 1000 yeers as one day, as if he had told them, that the day he speakes of wes indeed a 1000 yeers -- And indeed to what purpose had this sudden and serious advertisement been inferred, if the Apostle had not hereby discovered unto them (besids the largest definite and limited acception of the word) such a spiritual relation of 1000 yeers to one day, as could not belong to any other number? Ans. Whatsoever be your conceit, you may see, that the Apostle hes another purpose there: for v. 4 he telleth of scoffers jeering at the promise of Christs coming, because all thinges continow as they wer, and so all thinges seem to have subsisting in themselves: he refutes this imaginatione, and shewes that the world both wes made and continoweth by the word of God, who is able to destroy (as somtyme he did) and hes appointed a day of judgement and perdition of ungodly men. Here he putteth the day of judgement and perdition of ungodly men, for that the scoffers say, Wher is the promise of his coming? so that at his coming he will judge and punish the ungodly: which is contrarie to the opinion of the Millenaries. Then v. 8 he answereth to that opinion of delay, saying, One day is with the Lord as 1000 yeers:

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He sayth not, One day is 1000 yeers (as the Millenaries make the commentarie shorter than the text) but, is as a 1000 yeers: and therfor here is no exposition, but comparison, as if he had sayd, albeit a 1000 yeers seem a long tyme to us, and so the world seemeth to have continowed long, yet it is not so with the Lord, to whom all time is short or none. And then he shewes the end, why God delayeth that coming, towit, in long suffering toward men, awaiting the repentance of the last of them. Wherby yow see another meaning and another purpose, even contrarie to that conceit of the Millenaries. The Apostle might have named many milliones of yeers as one day in respect of Gods eternitie: but according to the usual custome of speach he nameth a round great number for any number. And nevertheles in the end of that page it is sayd; *This being so, I see not, but that Gods foreappointment of 1000 yeers to the world, for each severall day of its first week, might in all lyklyhood be the ground of this propheticall sense of the word, wherin it was afterwards delivered by the infallible penmen of the holy write.* Ans. The certantie of all the appointmentes of God we acknowledge, and the infallibilitie of his penmen: but wher is it reveled, that God hes appointed 1000 yeers continuance to the world for each severall day of the first week? On the margine he citeth R. Ketina and Comment. Apoca. par. 2. p. 287, wher ar some testimonies of the Rabbines to this purpose. Let Iewes follow Iewish fables; to us Christians hes God spoken in the last dayes by his Sone Heb. 1. 2, whom he hes bidden us here, certainly with a limitation, to hear none others. *Inst. It is sayd Mat. 24. 31, he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect — at which tyme two shalbe in the field, the one shalbe taken, and the other left — and Luk c. 17. 34, recordeth, two men shalbe in one bed — But if our Saviour at his coming presently shall give sentence on all that ar not written in the booke of life; if he shall make no stay on earth, before he undertake this businesse, then why shall the elect only be gathered together, and the rest left behind, seeing that great Assise is to be held chiefly for condemnation of the ungodly men?* Ans. Here is nothing to prove the monarchie of the Iewes. 2. the two Euangelistes speak there
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of the gathering the elect, and taking them up (als also 1 Cor. 15. 23.) yet they speak not exclusively, as if the ungodly shall not be judged nor raised, but they speak of separation, and therby of taking up the elect into the aire and heavens; wheras the wicked shall not be taken up, but left on the earth, and be condemned and sent to hell, Mat. 13. 40. 41: and it followeth v. 43. then shall the righteous shine furth, &c. The particle then shewes that the wicked shalbe cast into the furnace of fyre, as soone (if not sooner) as the righteous shall shine in the kingdome of their Father. 3. If the righteous shalbe taken up, and the ungodly left on the earth; that is, the one taken away from the earth, and the wicked left on the earth; then the godly shall not have earthly dominion. 4. if Christ at his coming shall hold that great assise chiefly for condemnation of the wicked; how then shall the godly be quickned, and the wicked be left in their graves after them for the space of 1000 yeers? These thinges can not aggrie. Now such suppositiones being layd, it is no wonder, that many doutes arise therupon; as *whither the good angels be able to gather the reprobates, or whither they shalbe fetched by the wicked angels; and they shalbe left either to perish in the general destruction that shall come upon the enemies of the Jewes, or ey-witnesses of Gods wonders.* What can either good or evill angels doe without the Lords authoritie? and what can they not doe, when he willet? but certainly the wicked shal both be witnesses of Gods wonders, and lykwyse perish in that general destruction; that cause of their condemnation is touched before.

Par. 67. For that by Christs judging the quick and the dead mentioned, 2 Timoth. 4. 1, can not be meant the last and compleat, but rather a former and inchoate judgement, it appeares out of Revel. 20. wher it is shewen that the saintes enemies shalbe all slain before the last resurrection. And we can not say, that these who ar to be left, shalbe a part of that armie there spoken of, because that Gog and Magog is to be destroyed at the end of our Saviours reigne, that is, immediately before the last resurrection: wheras these shalbe alive at the time of that general distresse, which shall light on the world at his

his entrance into that kingdome, as the gathering of the elect, who are to reigne with him, doeth declare. Ans. Here (as before) are strange imaginations; 1. that text 2 Timoth. 4. 1, can not be meant of the last, but a former judgement. Who ever sayd before, that Christ shall yet appear twyce to judge the quick and the dead? For suppose, that only the godly shall be raised at Christs coming, yet they will not say, that he will judge them, seeing they say, that they shall not stand at the barre. 2. The judging of the quick and the dead shall be before the tyme of the last resurrection, as that forme of arguing importes: wherby it followes, that Christ shall judge the quick and the dead in a former and inchoate judgement. Who shall remain then to be judged in the complete judgement at the last resurrection? 3. I will say no more of that fancie concerning these that shall be left, and the destruction at the entrance of that kingdom: but mark that Gog and Magog is to be destroyed at the end of our Saviours reigne, that is, immediatly before the last resurrection, or (which is one) after the reigne of the Jewes. But that armie of Gog and Magog is the same with the armie mentioned, Revel. 16. 14, as Napeir proveth Prop. 32. and Mr. Maton proveth in his treatise of Gog and Magog, pag. 49 95. and I have shewed before, that the sixt vial mentioned, Revelat. 16. 12. 13. 14, is the same with the sixt trumpet; yea, and Clavis Apocalyp. in par. 1. synchro. 7. makes it to concur with the destruction of the beast and Babylon, which shall be before the Monarchie of the Jewes, as all the Millenarie hold: and therfor in this point M. Maton is contrarie to himself, and to Clavis Apocalyp. asweel as unto Christines who denie that Monarchie of the Jewes. Wherby it is manifest, that what he speakes here without reason must be wrong, and amended by these reasonnes which he hath lo. cit. and consequently that great batle shall be foughten not after, but before the Jewes shall reigne, if ever they shall reigne in that maner.

*Pag. 68. This conjecture Esaie c. 27. 12. 13. does confirme sufficiently: for the great sound of the trumpet before spoken of in Saint Math. as a warning for the gathering together of the elect, is there sayd to be a warning also of the Jewes returne. The wordes ar these; It shall come to passe in that day, that the Lord shall beat off from the chanel of the river unto the streame of Egypt, &c. Ans. If this be a conjecture, how is it sufficiently confirmed by the Prophet? or if it be sufficiently confirmed, why is it called a conjecture? A conjecture it is, and hes no warrant from the Prophet: for the Prophet and the Euangelist ar not speaking of the same purpose: the Prophet is speaking particularly of the Jewes deliverance out of Assyria and Egypt, and of the trumpet that did sound at the proclamation of Cyrus for their returne, which wes past before the dayes of the Euangelist. And neverthelesse our Authour concludeth triumphantly, laying, *and thus being thorowly satisfied by this cloude of witnesses, the double jurie of Prophetes and Apostles, &c.* Ans. If yow be thorowly satisfied, why have yow so oft used the wordes of probabilitie, conjectures, my conceit, it may be thus or thus? these wordes smell not of satisfaction, nor of that certane knowledge and steadfastnesse, which is required 2 Pet. 4. 17. As for that double jurie, it may evidently appeare that both Prophetes and Apostles ar contrarie to such fantasies. It may be, the Vses of this doctrine ac commendable, yes, if wrong premisses be powerfull to persuade. Neverthelesse heare all.*

Pag. 69. First to praise God for his abundant mercie, who throghe the fall of the Jewes hath brought salvation unto us gentiles, that together with them we may partake of the roote and fatnesse of their olive tree. Ans. Whither is it more to the prayse of Gods mercie and bountifulnesse, that the godly shall come againe from the heavens to abide so long on earth; or to abide in that glorie of heaven for ever and ever? certainly the gift of the greater and interrupted glorie deserueth the greater praise, and whil they wer on earth, they professed themselves to be strangers from home, and Pilgrimes on their journie towards their home, Heb. 11. 13, and shall they come as Pilgrimes again? *Vse 2. 10*

beware

bewarre of unbelieff: which was the cause, that the Iewes wer broken off from their olive: and if God spared not the naturall branches, much lesse will he spare us, if &c. Ans. It is greater unbelieff to despise the reveled trueth of God, than to despise the fancies of men, as this monarchie is proved to be. *Vse 3. not to contemne or revile the Iewes; a fault too commune in the Christian world, &c.* Ans. Whither serveth more for to move us to love the Iewes, to knowe that the Iewes and gentiles ar one in Christ, whensoever they shalte converted; or to think, that the Iewes shall not be converted, till Christ come again, and then they shalbe Lordes over the gentiles 1000 yeers? The former doctrine presently throweth down the partition-wall, and this opinion still holdeth it up, at least for 1000 yeers. *Vse 4. and lastly, earnestly to beseech God, that he would speedily putte into execution the meanes, which he hes appointed for their conversion, &c.* Ans. Whither can these more confidently beseech God for the conversion of the Iewes, who think, that the Iewes may dayly be converted; or these who think, that they shall not be converted till the coming of Christ? the former sort may be confident to be heard dayly, which these others can not. And moreover the former sorte seeth (as the Fathers did see, Heb. 11. 13,) everlasting glorie presently at hand; and therupon they doe minde and seek heavenly thinges, as they ar commanded, Col. 3. 1, 2: and the other sort ar out of hope of glorie in heaven (at least) yet for the space of 1000 yeers, and they set their affectiones on the thinges on earth. Yea and it gives encouragement unto the wicked, that they shall not be judged, nor their bodies tormented these 1000 yeers to come yet; and on the other side the fear of imminent judgement and punishment is a more powerfull motive to departe from iniquitie. For which cause the Lord wold not give unto men the knowledge of that tyme, but will have us to be alwayes preparing and waiting for that coming to judgement. Wherfor we pray unto our Lord Iesus, who even now is king of kinges, and reigneth in the midst of his enemies, and is offended at the foolish conceites of unstable heartes, That he wold make his
power

power manifest by confirming them whom he hes called and
gifted with the knowledge of his eternal gossell, and by redu-
cing all his elect both Iewes and gentiles who goe astray; and
that he wold now, even now give us heavenly heartes, and tie
us all together in the acknowledgement and obedience of his
truth, To the praise of his name, and our spiritual conforte both
now and evermore. Come Lord Iesu, and change our vile
bodies, that they may be lyke unto thy glorious bodie
according to thy working, wherby thou art
able even to subdue all thinges unto
Thy self.



Textes of Scripture cleared.

Act. 1, 6. p. 2.	Hos. 1, 10, 11. p. 20 and c. 3, 4.
Luk 21, 28, p. 4.	pag. 22.
Mich. 5, 1. 23. pag. 5.	Jer. 33, 12, 13. p. 26.
Amo. 9, 8, 9, 10, 11. p. 7 and 28.	Act. 15, 14. pag. 26.
Pl. 46, 45 & 48, 1, 2 & 87, 1, 23. p. 8	Rom. 11, 32. pag. 30.
Gen. 13, 16 & 15, 5. pa. 9.	Zech. 12, 10. p. 32 & c. 14, 4. p. 51.
Zeph. 3, 13. pa. 10.	Rev. 3, 21. p. 39 & 40.
Joel 2, 28, 31 & 3, 14. pa. 11 & c.	Heb. 2, 8, p. 39 & v. 5 p. 50.
2, 3. pa. 13.	1 Cor. 15, 22. pag. 42.
Esa. 11, 11, 12. p. 17 v. 6 & 9. p. 34	Dan. 2, 31, 35. p. 49.
& c. 66, 8, p. 29 & c. 35, 10. p. 36	Ioh. 1, 51 p. 52 & c. 18, 36. p. 61.
& c. 14, 2. p. 39 & c. 27, 13. p. 68	Gen. 49, 10. pag. 63.
Ezek. 37, 19, 21. pa. 19.	2 Pet. 3, 8. pag. 64.

Good Reader

Excuse the escapes in printing : the Printer understands not this language: and if thou willest, correcte these.

Pag. 2. lin. 17, after *quere* adde, Act. 1. 6, lin. 23, read, *sertiones* pa. 4. l. 8. r. *paraphrase*. pa. 5. li. 3. r. *als*. l. 6. r. *miraculous*, pa. 5 li. 24. for 13 read 1, 3. pa. 10, unto li. 2. adde, *nether of the church in heaven only*, p. 11, li. 30, after *and* for 2 read 3. p. 14, l. 6, read *mentioned*, p. 17. l. 3, after *saintes* adde, *shalbe*. pa. 21, li. 12, read *elswher*. pa. 34, li. 29, read *rootes*. p. 35, li. ult, read *foreward*. p. 38, li. 4, for 13 read 2 p. 39 l. 22, read *differred*. p. 40, l. 1, after *is* adde *nor*. p. 4. l. 10, read *reasoun*, l. 22, for *if* read, *it*. p. 51, l. 3, for 45, read 54. p. 54, l. 1, for 6, read 60. pag. 61, li. 19, for *me* *hopelsy*, read *I hope*. pag. 62, li. 11, read *michty*.